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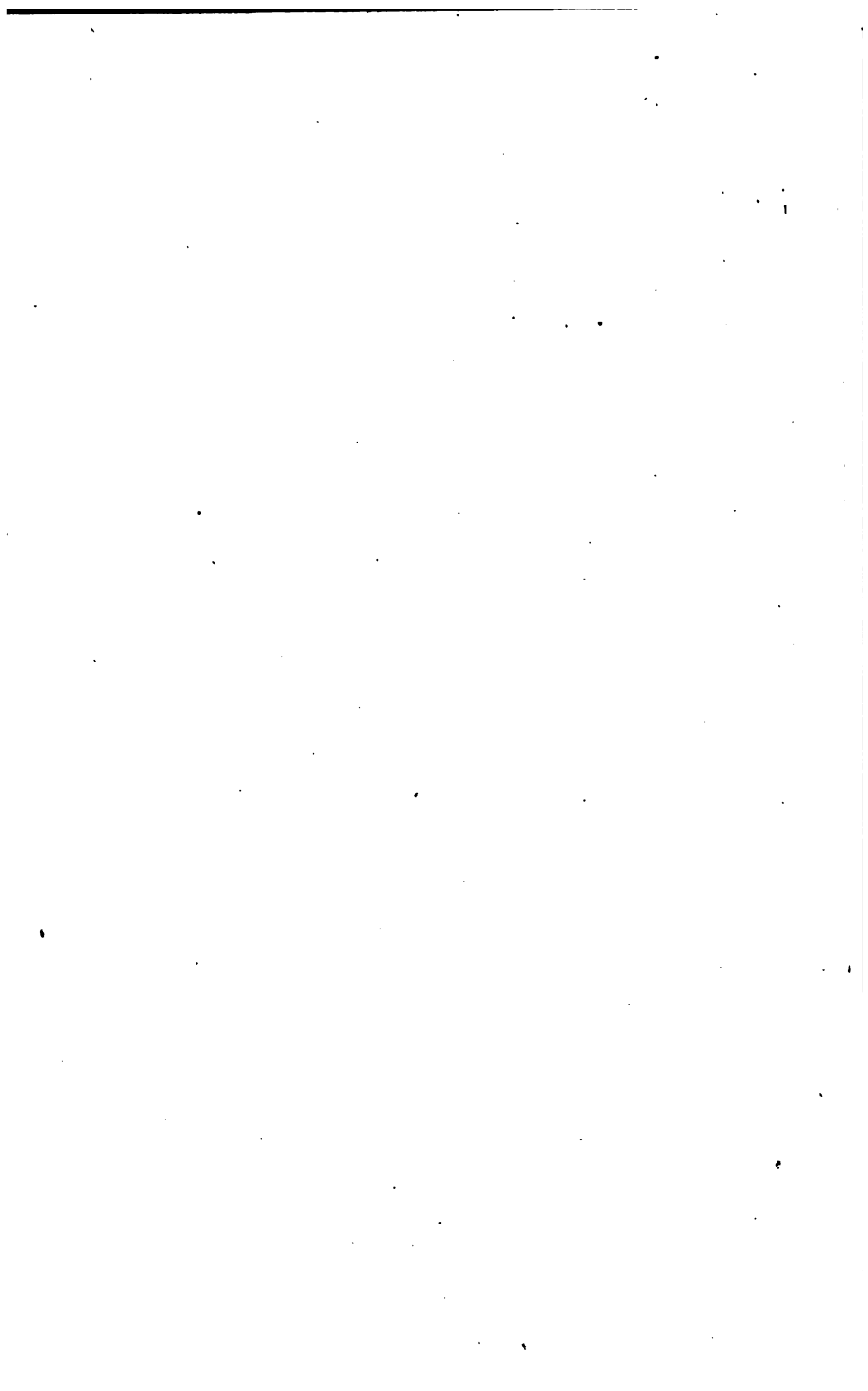


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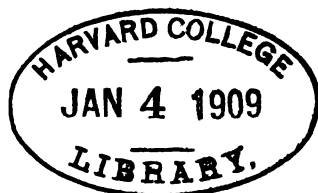
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P R E F A C E .

THIS little work aspires to no higher literary dignity than that of an *olla podrida* of various histories of Bury, more especially those of Yates and Gillingwater. It aims, however, at being somewhat more of a *Guide* in the proper sense of the word, than some of its predecessors ; and visitors to the town may, perhaps, find it useful in this respect.

It has been brought up to the present date, and among the more recent improvements and additions to the town, mentioned in its pages, may be noticed the series of stained-glass windows in St. Mary's Church (especially the Queen's window), the new Grammar School, Barracks, Post-office, County Club, &c.

The compiler has received much assistance from various gentlemen, to all of whom he begs to render his most hearty thanks.



ARMS OF THE BOROUGH
OF
BURY ST. EDMUND'S.

PART I.

DESCRIPTION OF BURY ST. EDMUND'S.

“BURY—Poor, proud, and pretty.”

IT is probable that the Romans formerly had a station called *Villa Faustini*, or, the seat of Faustinus, on the site of the present town of Bury St. Edmund's; and, in Burton's Commentary on the *Itinerary of Antoninus*, it is supposed that this is the station described as situated 35 miles beyond *Camulodunum*, or Colchester.

It appears tolerably certain that it was occupied by the Saxons, under the name of Beodericsworth, or Bedericsworth, the seat, villa, or mansion of Beoderic, or Bederic. One of the compilers of the Abbey Registers states that “Bederic was lord of the town, and appointed St. Edmund his heir”; and, in a Charter of Philip and Mary, the following account is given:—“Before the Conquest, Bederic was lord of this town: he was seised of the said town in his demesne as his fee, and being thus seised before the death and martyrdom of St. Edmund, he constituted St. Edmund his heir.”

About A.D. 925, the fame of St. Edmund having spread afar, the name of the town was exchanged for that of ST. EDMUND'S BURY, or St. Edmund's town; which has now been corrupted into BURY ST. EDMUND'S.

It is to the burial of St. Edmund's body at Bury, to the reputed miracles performed by the same, and to the establishment of the Monastery in that Saint's honour, that the town owes much of its fame and prosperity. (For accounts of the death and burial, &c., of King Edmund, see Part II.: *Legendary History of Bury*).

The town itself is built upon rising ground, at the bottom of which flows, on the East, the river Lark and its tributary stream the Linnet. The town is so well situated, and the air so salubrious, that it has been called the Montpellier of England. As a proof of the healthy state of the town, we may mention that of 306 deaths occurring here in the year 1884, no less than 43, or about 14 per cent. of the total, were of persons above the age of 75. Between the ages of 80 and 88, 22 deaths were recorded, being 7 per cent. of the total, and 4 persons exceeded the age of 91 years, the eldest being in his 96th year.* These were all

* *Vide* Bury St. Edmund's Medical Officer's Report for 1884.

inhabitants of the town. Bury is 14 miles from Newmarket, 26 from Ipswich, 43 from Norwich, and 29 from Cambridge. The Great Eastern Railway has here a junction, lines running from Bury in the direction of Ipswich, Sudbury, Thetford, and Cambridge. The streets, which intersect each other at right angles, are broad and well-paved, and the town contains a large number of handsome buildings, both ancient and modern. The population in 1801 was 7,655, and, by the census of 1881, the number was 16,211, residing in 3354 houses; an increase of 8,556 inhabitants in 80 years. James I., by Charter, conferred on Bury the privilege of returning two Members to Parliament, the two present Members being Mr. J. A. Hardcastle and Mr. E. Greene. Under the clauses of the new Redistribution Act, one Member only will be returned.

Under the Municipal Act of 1835, the Borough is divided into three Wards, the North, East, and West.

In Bury there was formerly a large woollen trade; a Clothier's Hall and Wool Hall being among the buildings of the town. St. Blaze being the patron of wool-combers, his day was an important festival.

Formerly three annual fairs were held in Bury; one on Easter Tuesday and two following days, for cattle, &c.; one on October 2nd and several following days, which were devoted to pleasure and the sale of furs, jewellery, fancy articles, &c.; and one on December 1st, for cattle, cheese, &c. The October fair was established in the place of St. Matthew's fair, which was held by Charter granted to the Abbot in 1272. In the 15th century, the Duke of Suffolk, and his wife, Mary Tudor, Queen Dowager of France, visited this fair, and had a magnificent tent erected on the fair-ground for themselves and their retinue. The Easter fair was granted by James I., who, in the sixth year of his reign, granted the other fairs and markets in fee-farm to the Corporation.

The LARK, which skirts the North and East sides of the town was made navigable to Fornham All Saints, under the powers of an Act of Parliament, passed in the reign of William and Mary, A.D. 1698. In 1817 this Act was amended by another, which placed the *navigation* under the management of about 80 Commissioners. The river is now much blocked by accumulations of soil and weeds, and is quite impracticable for the purposes of barges, which in former days passed to and from Lynn. Some amount of discussion has recently taken place as to the advisability of re-opening the river passage, but the matter is still in abeyance,



PART II.

LEGENDARY HISTORY OF BURY ST. EDMUND'S.

"so that this life of mine
I guard as God's high gift from scathe and wrong,
Not greatly care to lose."

KING EDMUND in 855 succeeded his uncle, Offa, as Monarch of East Anglia. The accounts of his life, and the various marvels connected with his death and burial, as recorded by Monkish writers, may have, in some cases, a solid basis of fact, but the tales reach us in such a confused and distorted shape, that it appears hopeless to endeavour wholly to disentangle and set them right. As, however, the rise and prosperity of Bury are intimately connected with many of these legends, it is almost impossible to write an account of the town, without, in some way, introducing them.

King Edmund's first biographer was Abbo Floriacensis, who, coming on a visit about 985 to St. Dunstan, Archbishop of Canterbury, undertook to write the life of the Saint, from the narrative given from memory by that Prelate, who had heard the circumstances related to King Athelstan by a very old man, who had been one of King Edmund's officers. We see here upon how slight a tenure are held the various legends which we are about to mention.

The particulars of Edmund's life, before he came to the Throne, are recorded by Galfridus de Fontibus, and the relations of these writers form the ground-work of the histories of all succeeding biographers. According to these, Edmund was the son of Alkmund, a Saxon Prince, famed for valour, wisdom, and piety. While the latter was on a pilgrimage to Rome, the sun was seen to shine with great brilliance on his breast. A prophetess considered this a happy omen, and promised Alkmund a son, whose fame should extend over the whole world. The Prince returned home, and the same year, his Queen, Siware, presented him with a son. This child, Edmund, is said to have been born at Nuremberg, in 841. Offa, who, at this time, was King of East Anglia, on his way to the Holy Land visited Alkmund, and was much struck with Edmund's engaging manners, and good qualities. On his return from Jerusalem, Offa was taken ill, and feeling his death approaching, called together his Council, and earnestly recommended Edmund as his successor. After

the death of their King, Offa's nobles hastened to Saxony, and acquainted Edmund with their master's dying wishes. Alkmund, with the approval of his assembled bishops and nobles, gave his consent to the arrangement, and Edmund set sail for his new dominions. As soon as he reached land, he knelt down to thank Heaven for past mercies, and to pray for future protection. From the dry and sandy soil there immediately burst five springs of fresh water, and, in memory of the event, he afterwards built on this spot the town of Hunstanton, in Norfolk.

Instead of at once assuming his Royal dignity, he withdrew for a year to Attleborough, and occupied his time by committing the Psalter to memory.* On the 25th of December, A.D. 855, Edmund began his reign, and on the following Christmas-day, A.D. 856, was crowned and anointed King of East Anglia, by Humbert, Bishop of Hulm. This took place at Bury,† when Edmund had completed the 15th year of his age.

Various historians extol in high terms of praise the life and government of the young King. Lydgate speaks of his good qualities thus:—"notable excellence; of the church preved perfection; judges providence; of knighthode the martial high renown; merchaunts high discretion; the hert of Hercules; supported by the plough and labour; in his gifts there was no skarsete."

We need not here recount the legendary tale of Ragnar Lodbrog's murder, while a guest of King Edmund, and the subsequent vengeful visit of the Danes, but it seems certain that about the year 865 they landed in England, and commenced their work of murder and rapine. In 869 they appear to have marched southward from Yorkshire, and in 870 reached East Anglia, where Ingvar gained possession of Thetford, then King Edmund's capital. King Edmund collected his forces, and marched to oppose the invaders. The two armies met near Thetford, and after an engagement which lasted the whole day, and caused great slaughter on both sides, victory remained undecided. During the night, Edmund, much afflicted at the death of so many men, retired to Eglesdene. Here he was followed by an embassy from Ingvar, who, shortly after the battle, was joined by his brother Ubba with ten thousand fresh troops. Ingvar demanded that Edmund should divide with him his "treasures and paternal dominions." Bishop Humbert recommended compliance, but Edmund replied that he would never serve a Pagan, but was ready to die for the sake of his country, and concluded his speech to the embassy with these words:—

"You * * * shall neither intimidate me with threats, nor decoy

* The book which he used, is said to have been preserved with religious veneration at the Abbey, in this town. Yates says (page 30) that a very curious ancient Psalter, still (1843) to be seen in the library of St. James's Church, is thought by some antiquaries to be this very book.

† Some doubt appears to have existed as to the place where he was crowned: All the writers term it "a royal town," and this seems to apply to Bury, rather than to Bures where Matthew of Westminster says the King received consecration.

me with flattering allurements. You will find me unarmed, restrained by the faith of Christ. The treasure bestowed on us by Providence your avidity may seize and consume. This frail carcase you may break as an earthen vessel, but the freedom of the mind you can never for a moment constrain. To assert immortal liberty, if not with arms, at least with life, is more honourable, than with weeping complaints to seek it when lost. For me, to die is glory—to live contumacious bondage. Never for the love of temporal life will I submit to a Pagan leader; preferring rather to be a standard-bearer in the pavilions of the King Eternal.”*

Inguar and Ubba marched to Eglesdene, and Edmund, without further resistance, yielded to their superior force. As he still refused to accede to their terms, he was bound to a tree, and beaten with “short bats.” They then made a mark of him, to exercise the skill of their archers, and his body was covered with arrows, as that of a porcupine with quills. His head was struck off, and head and body cast into the thickest part of the woods of Eglesdene. Bishop Humbert suffered at the same time with his Royal master.

The Danes having gone into Mercia, and other parts of the country, in search of fresh plunder, the subjects of the murdered King, assembled in large numbers, to pay their last duties of attachment to his corpse. The body was discovered, and conveyed to Hoxne, but the head could not be found. The searchers divided themselves into small bodies, in order the more thoroughly to search the wood; and some of them, who had been separated from their companions, cried out to them, “Where are you?” A voice replied, “Here, here, here!” Hastening to the spot whence the voice proceeded, they found, in a thicket of thorns, the head of the King, guarded by a wolf; which circumstance was, as Lydgate justly remarks, “an unkouth thyng and strange ageyn nature.” This is still commemorated in the arms of the borough (see Frontispiece), and in various sculptures in the town. The people, with great joy, took the head, which was quietly resigned by the wolf, and carried it to the body. The wolf joined in the procession, and after the head had been deposited with the corpse, returned peaceably into the woods.

This took place about forty days after the murder of King Edmund. Some time after, the head was seen to have united with the body, the mark round the neck appearing like a “purpil thread.” For thirty-three years did the body of the murdered King lie buried in the earth “in the obscure chapel” at Hoxne, till, reports having been circulated that blind persons had been restored to sight, and other miracles performed by the dead Saint, the body was, about A.D. 903, removed to a large wooden church in the town of Betrickeſworth. Abbo says when the people expected to find the body in a state of corruption, from the length of time that had elapsed, they were surprised to see it as if in health, with the head united to it. Indeed, a female devotee, called Oswyn, said that she had long lived in a state of seclusion near the town, and for several

* Abbo. Flori. MS. Bibl. Cott. Tiberius, B. 2.

years previously had annually cut the hair and pared the nails of the Saint, and had reverently preserved these sacred relics.

We are told that a nobleman, named Leofstanus, doubting the incorruption of the Saint's body, ordered the tomb to be opened, that he might satisfy himself of the fact. This request was granted, and "he saw the body of the saint uncorrupted ; but being immediately seized by a demon, he miserably expired."

A few ecclesiastics at once formed themselves into a small body, and devoted themselves to a Monastic life, under the protection of St. Edmund.


Space forbids us further to enter into the various legends and traditions relating to St. Edmund, and at this point we must leave the legendary and enter into the historical account of the town.



PART III.

HISTORY OF THE MONASTERY.

“O, weary world, O, heavy life, farewell !
Like a tired child that creeps into the dark
To sob itself asleep, where none will mark,—
So creep I to my silent convent cell.”

 ABOUT the year 903, Edward, the son of Alfred, marched an army into East Anglia, against the Danes, and, after ravaging the country, ordered a retreat, instead of which his men took up their quarters at Bedericksworth, where they were, after a vigorous resistance, defeated by the Danes.

About A.D. 925, the before-mentioned votaries of St. Edmund were incorporated into a college of priests, either by King Athelstan, or by Bederic (see Part I.), under the Royal protection. The inhabitants of the town now chose St. Edmund for their tutelar Saint, and the town about this time began to be called St. Edmund's Bury. King Athelstan seems to have been the first Royal benefactor to the Society. Among other gifts, he presented to the church of St. Edmund a copy of the Evangelists, which, at that time, was of such value that the King offered it upon the altar “for the benefit of his soul.” But Edmund, the son of Edward the elder, and father of King Edgar, was the first to give it the means of a continual revenue. He gave the servants of the Saint jurisdiction over the whole town, and one mile round it, and confirmed this by a Charter, A.D. 942 or 945. In this Charter one of the boundaries towards the South is “upward by the tree of Edmund.” The same King likewise gave the Manor of Fornham Parva.

King Edwy is also recorded as a benefactor to the Monastery.

Theodred the Second, Bishop of Hulm, and afterwards of London, presided over this Diocese, together with that of London, till about A.D. 962,* and at his death left to St. Edmund's, Ickworth, Whepstead, Horningsheath, and other Manors near Bury. On the death of Theodred, Adulphus, formerly one of the clergy of St. Edmund, was appointed Bishop of Hulm. When he died, about A.D. 966, he left to the Monastery nine Manors, the most valuable legacy it had yet received.

* Yates says 662 ; this is evidently a printer's error.

During the reign of King Edgar, Ethelfled, the daughter of Earl Algar, gave Cokefield and Chervesworth; and Turketell (the King's Chancellor), gave Culford, a part of Palgrave, and other possessions.

About this time the Benedictines had come into Britain, and the austerity of their rules, together with their vows of inviolable chastity, gave them considerable influence. The secular clergy were said to be too negligent and irreligious for the custody of the Royal Martyr's body, and A.D. 990, the Monks were so successful that the clergy above-mentioned were declared unworthy of their trust, and the body was committed to the care of "one Ailwin, a Monk," about 30 years before the Monks were established in the Monastery.

Turchill, one of Sweign's Danish leaders, burnt and plundered Bury. To secure the Martyr's corpse from injury, Ailwin conducted it to London, A.D. 1010, and it was announced that several lame persons were healed as it passed through the streets. After remaining in London three years, the body was brought back to Bury, A.D. 1013. The Lord of the Manor of Stapleford, who received it during its return, recovered from a lingering illness from which he had been suffering, and in token of gratitude, gave his Manor of Stapleford to the Monastery of Bury.

In 1014 Sweign, the Danish King, levied an excessive tax on the countries he had conquered, and Lydgate says "the people with prayers and tears entreat St. Edmund to defend his franchise; and Ayllewyn receives orders from St. Edmund to go to Sweyn." The entreaties of Ailwin, and his threats of Divine vengeance should this oppression be carried out, were, however, of no effect; and, as Sweign died soon after, it was said that St. Edmund had avenged himself on the Danish Monarch for his indifference to the warning. The story goes that on the evening of the feast of the Purification, Sweign, who was surrounded by his nobles, suddenly exclaimed, "I am struck by St. Edmund!" He lived till the morning, and then died in frightful torments.

This story much increased St. Edmund's fame, and the people, in token of their gratitude, imposed upon themselves a voluntary tax, called *carucagium*, of four-pence upon every carucate of land in the Diocese. The money thus collected they offered in honour of the Saint.

Earl Ulfketel, who is supposed to have been killed in battle, A.D. 1016, and whose brave defence of East Anglia considerably weakened the Danish forces, was a very generous benefactor to the Monastery, presenting to St. Edmund, Redgrave, Rougham, and eight other valuable Manors.

It was in the year 1020 that the Monks obtained possession of the Monastery of Bury. It is said that King Canute was terrified by St. Edmund's vengeance on his father Sweign, and sought, by taking the Monastery under his protection, to pacify the Saint, and atone for his father's oppression.

To Ailwin, who has been already mentioned as the guardian of the Saint's body, was given the Episcopal authority of the Diocese. He was created Bishop of Hulm A.D. 1020, and immediately exercised his power in the ejection of the Secular Clergy, and the filling of their places by

Benedictine Monks. Soon after this he granted this special exemption :— "that the monastery and the town, as given by King Edmund, with the extent of of a mile round it, should be no longer subject to the Episcopal authority, or jurisdiction of the Bishop of the Diocese." (Yates, p. 67). Four crosses, one at each extremity of the town, were set up by the Monks, to mark the extent and boundary of this exempt jurisdiction, and within these bounds the Abbot was himself to exercise Episcopal authority.

In the year following the introduction of the Monks, the Bishop laid the foundation of a magnificent church at Bury. The voluntary tax of four-pence was applied to aid in the expenditure, and the remainder was supplied by liberal gifts from all classes of the people. Canute, under the authority of his council, approved Ailwin's acts, and also granted to the Monastery immunity from various tolls and taxes.

The building of the church occupied twelve years. When it was completed the edifice was consecrated by Agelnothus, Archbishop of Canterbury, on St. Luke's day, A.D. 1032, and dedicated to the honour of Christ, St. Mary, and St. Edmund. The body of the Saint was placed in a shrine, richly adorned with jewels, and the veneration paid to the memory of the Martyr rapidly increased. Canute offered his crown at the Saint's tomb.

Having accomplished this work, Ailwin resigned the Bishopric of Hulm, and re-entered the Monastery of Ely, of which he had before been a Monk.

His place was taken by Ailfricus the Second, surnamed the Black, who by his will left valuable Manors to the Monastery.

King Hardicanute, son of Canute, confirmed the exemption of the Monastery, and ordained that anyone violating the decree "should suffer excommunication, and be condemned to the punishment of eternal fire with Judas Iscariot; and, moreover, should pay into the King's exchequer thirty talents of gold." *

When Edward the Confessor visited Bury, he was in the habit of journeying the last mile of the way on foot, like a common pilgrim, as a token of his veneration for the Saint. In the first year of his reign, he came to Bury on St. Edmund's day, and the next morning seeing the young Monks eating barley bread, asked the Abbot why they were no better fed, and received the reply "because our possessions are too weak to maintain them with stronger food." The King then promised to give to the Monastery whatever might be asked, and the Abbot having consulted with his Monks, asked "the manor of Mildenhall, with its appurtenances; and the jurisdiction of the eight Hundreds and an half with all the royalties, afterwards called the Franchise" (Yates, p. 75). The King after some demur granted this request.

Edward the Confessor first gave the Abbot of Bury the right of coining at a Mint within the precincts of the Monastery.

* Long after this period, this fine was levied upon William, Bishop of Norwich. See page 17.

In A.D. 1047 Egelmar or Almare, the brother of Stigand, was made Bishop of Hulm, and at his death left several Manors to the Abbey.

Under the auspices of Abbot Baldwin, the lately-erected church was destroyed, and a new church of hewn stone built, to which "the precious, undefiled, uncorrupted Body of the most Glorious King and Martyr St. Edmund" was removed.

William the Conqueror confirmed all the privileges, immunities, and gifts previously bestowed on the Monastery. He also commanded the Abbot of Peterborough to allow the Abbot of St. Edmund to take sufficient stone for the building of the church, from the quarries of Barnack, in Northamptonshire; such stone to be free from the tolls usually charged upon its carriage.

In A.D. 1095 the church was sufficiently ready to receive the body of the Royal Martyr, which was placed there with much pomp and ceremony; this being the last removal of the body, of which we have any record. The church continued, with various additions and alterations, down to the time of the Dissolution.

About this time so greatly had the wealth and prosperity of the Monastery increased, that Herfastus, who was appointed, A.D. 1070, Bishop of Hulm, declared his intention of establishing the See at Bury. Alarmed at the proposed invasion of their privileges, the Abbot Baldwin, appealed to William the Conqueror, and by his advice, journeyed to Rome, to seek the protection of the Pope. He was received with much honour, raised to the rank of Presbyter, and given a pastoral staff and ring. At the same time the Pope confirmed and extended the right of the Monastery, and presented a porphyry altar, consecrated by himself, and dedicated to the honour of St. Mary and St. Edmund, with this privilege:—"That if the whole kingdom of England should, on account of a general excommunication, cease from performing religious offices, as long as this altar is preserved whole and undefiled, ye shall never cease to celebrate the sacred solemnity of mass, on any prohibition, unless the Pope shall interdict it expressly by name."

These favours only exasperated the Bishop, and we are told that as he was one day riding and talking of the injuries he meditated against the Monastery, a branch struck his eyes, causing immediate blindness. St. Edmund was supposed thus to have avenged himself. The Bishop after a while came humbly to the Monastery, confessing his fault, and received absolution, after which by using the Abbot's medicine, he recovered his sight, except that "a small obscurity remained in the pupil of one eye, as a memorial of his audacity."

In 1081 King William called a Council at Winchester, and decided that all the privileges of the Monks should be continued, thus terminating the contest between the Bishop and the Abbot.

The conflict was, however, continued by a succeeding Bishop, Herbert Losinga, who in 1101 journeyed to Rome, intending to obtain the Episcopal authority over the Monastery of Bury. In this he was unsuccessful. Afterwards, he came to Bury, and, telling the Abbot and Monks that he was about to remove the See to Norwich, he asked them

to lend him their annual *carucagium* till the building was finished. This request was granted, with the exceptions of that within the liberty of St. Edmund, the Hundred of Stowe, and the Deanery of Bilihowe, in Norfolk, which were kept to complete the church at Bury. When the Cathedral at Norwich was finished, the Bishop refused to keep his promises, and instead of returning the borrowed *carucagium*, affixed it as part of the revenue to the See at Norwich.

When, on the 16th of December, A.D. 1266, the Barons sacked the city of Norwich, the Bishop, Roger de Skerning, fled to Bury, where he was in perfect safety, as the Barons would not violate the Monastic liberties.

About this time a long and stormy contention took place, on the subject of Episcopal visitation. In consequence of their Charters, the Abbot and Monastery claimed an absolute exemption. About 1248 Boniface, Archbishop of Canterbury, was forbidden by a Bull of Innocent the Fourth from subjecting the Monastery to visitation.

In 1345, William Bateman, Bishop of Norwich, endeavoured to establish the same right, but King Edward the Third, in the following year, determined in favour of the Abbot, and commanded the Bishop to cease from his projects. The Bishop disregarded the prohibition, and excommunicated the messenger who delivered it. The Abbot thereupon sought protection from the Courts of Law, and the verdict being returned in his favour, the jury decided that the Bishop had incurred the penalty of thirty talents of gold, under the before-mentioned Charter of Hardicanute.* The value of the fine was fixed at £10,000. An agreement was finally come to between the two parties, but not before September, 1347, when the Archbishop summoned a Council at St. Paul's, and the Bishop stated his case. Soon after this the Bishop went to Rome, but a few days after his arrival at the Pontiff's Court, died suddenly, breathing the name of St. Edmund.

Another account says he died at Avignon, Jan. 6, 1354.

Thomas de Arundell, Archbishop of Canterbury, visited the Monastery in the year 1400, when he and his attendants were splendidly entertained. The Monks, however, refrained from meeting him with the solemn procession, as it might seem to allow his visitation.

William Alnwyke, Bishop of Norwich, and Confessor to Henry VI., commanded the Archdeacon of Sudbury to collect from the clergy of Bury, a tax which had been granted by Parliament to the King, from all Ecclesiastical revenues. As no officers excepting those appointed by himself, were allowed to act within the Abbot's jurisdiction, this was infringing the exemption; and the tax was collected by John Cranewys, Sacrist of the Monastery.

The quarrel lasted a considerable time, but at length the Archbishop of Canterbury, and other persons were commissioned to enquire into the matter, and having heard both sides, decided in the Abbot's favour; the King commanding that the contest should be finally terminated

* See page 15.

by the Bishop and Abbot mutually giving and receiving a kiss of peace.

About the year 1255 some brethren of the Order of Grey Friars, Franciscans, or Mendicant Friars, came to Bury, and, having obtained from Pope Alexander the Second a grant which permitted them to occupy any land they could obtain, took a situation in the North part of the town, and in an unconsecrated place, during the night, celebrated a solemn mass.

The Monks (whose former Abbot, Edmund de Walpoole, was dead, causing a vacancy in the Abbacy) were astonished at the intrusion of the strangers, and some of the officers of the Monastery expostulated with them. This course having failed, the buildings of the Friars were destroyed, and they themselves driven from the town.

The Pope, being appealed to, reproved the Monks, and ordered that the Friars should be put in possession of an estate in the West part of the town. This, however, the Monks refused to allow, and the agent of the Pope after a long discussion at the parish church of St. Mary, went to the estate mentioned, and pulling up a twig, invested the Friars with possession of the disputed ground.

As the Monks did not agree to this, proceedings at law were instigated, and the Friars obtained the protection and support of King Henry III., the Queen, and Prince Edward. At length, in 1256, the King sent his Chief Justice to Bury, and placed the Friars in possession of the estate mentioned, when they at once began the erection of religious buildings, and retained their possession six years.

When Urban the Fourth succeeded Pope Alexander, on the death of the latter, the Monks appealed to the See of Rome, and Urban commanded that the buildings of the Friars should be destroyed, and they should leave the town and jurisdiction of Bury, within one month.

The Friars having on the vigil of the Passion of St. Edmund, A.D. 1263, publicly renounced all right and title to their estate in Bury; part of the Monastic possessions, called Babbewell, was granted them. Here they continued till the Dissolution.

Between the years 1182 and 1327 several contests took place between the townspeople and the Monks, these being mainly caused by the authority exercised by the Abbot over the inhabitants of the town.

In 1327 the townspeople, led on by their Alderman and chief Burgesses, and aided by a large force from the neighbouring towns and villages, made three attacks upon the Monastery and its possessions.

In a writ dated 1327, it is stated that Richard de Drayton and others "broke, destroyed, or carried away" 20 chests or coffers, 3 golden and 40 silver chalices, 100 salt-cellar, five hundred pounds in money, together with numerous Charters, Papal Bulls, Deeds, &c. They were also charged with having in a tumultuous and riotous manner, besieged the Abbey, broken down the gates, destroyed the windows, beaten and wounded the Monks and servants, interrupted the levying of fines, &c.

Another commission states that on Sunday, Oct. 20, 1327, they plundered and burnt in Bury the Manors of Holderness Barns,

Aumeners Barns, Haberdon, the granges without the South gate, and Westlee beyond the crosses, with all their contents and corn, to the value of one thousand pounds.

The following Monday they entered the court of the Abbey, and burnt all the North part; *i.e.*, the stables, malt-house, bake-houses, granaries, &c.

The next day, Tuesday, they burnt Motchall, Bradefeldehall, the house of the *camerarius* and New-hall, with the apartments and *solaris** adjoining; the chapel of Laurence at the strangers' hall; and, at the same time, they burnt the Manors of Heldhaw and Horningherth, with all the corn.

The next day they set fire to the *solarium* (the upper chamber) of the *celerarius*, and the chapel belonging to it; and also to the kitchen, the larder, and part of the *firmaria* (infirmary). On Thursday they destroyed the remainder of the infirmary, the black *hostellarium*, and the chapel of St. Andrew in the *hostellaria*†; on the same day burning Fornham St. Martin's; and two Manors in Great Barton, with all the corn.

During these outrages, they insulted, beat, and wounded many of the Monks and servants of the Monastery. They seized Peter de Clopton, the Prior, and about twenty of the Monks, and imprisoned them in a certain house in the town called "*Le Ledenehall*," compelling them to execute, under the seal of the Convent, several Deeds, which injuriously affected the privileges of the Monastery.

A *commissio regia* gives a list of thirteen Manors which, with their corn, were destroyed; and places the damage at £20,000. Besides this, a large number of animals, valued at £6,000, were driven away, and various goods of the Monastery, to the value of £15,000, carried off or destroyed.

A *placitum* of the same date states, that they burnt and destroyed halls, chambers, bake-house, malt-house, stables, infirmary, *hostellarium*, the chapel of St. Mary, the chapel of St. Laurence, the oratories of St. Edmund and St. John Baptist, in the Abbey, and in the Manors, corn, barley, oats, &c.; that they also drove off oxen and horses, &c.; and estimates the damages at £100,000.

The townsmen had collected together about 20,000 men and women; and many clergy of the towns and villages joined them. The Lord Abbot who was at that time in London, having applied to the King, a military force was sent down to put an end to the disturbance. Twenty-four of the Aldermen and chief Burgesses were apprehended and imprisoned, thirty carts full of the rioters were taken prisoners to Norwich, and nineteen or twenty of the ringleaders were executed. Thirty-two parochial clergymen were convicted as aiders and abettors.

The inquiries and discussions arising from this affair appear to have occupied almost the whole of the five following years. The final

* Upper-rooms, Chambers, or garrets. Cowel.

† A place or room allotted for the reception of guests or strangers.

decision was given in a decree, or *concordia*, between the Abbot and Convent on the one part, and the townsmen on the other part, by King Edward the Third and his council, on Thursday after the feast of the Holy Trinity, in the year 1332.

The justices awarded a hundred and forty thousand pounds damages ; but at the request of the King himself, and for the sake of peace with the towns-people, the Abbots' tenants, and the parishioners, the Abbot and Convent pardoned the offenders the sum of a hundred and twenty-two thousand three hundred and thirty-three pounds six shillings and eight pence, part of the aforesaid sum of a hundred and forty thousand pounds.

Upon certain other conditions, the further sum of ten thousands pounds was remitted, and on condition of the people offending no more, the whole of the remaining fine was forgiven them.

All the Deeds taken were to be given back, and all obligations forcibly obtained were declared null and void.

Fox states that J. Berton, the Alderman, William Herling, 32 priests, 13 women, and 138 others of the town were outlawed. Some of these invaded the Manor of Chevington, where the Abbot then was, robbed and bound him, shaved him, and carried him away to London. After a time they took him over into Kent, and thence to Dist in Brabant, where they treated him with much cruelty.

These outlaws were all excommunicated by the Archbishop of Canterbury and the Pope, and the place where the Abbot was having been at last found out, he was rescued and brought home.

In 1381 the men of Norfolk and Suffolk rose in great numbers, under Jack Straw ; and a mob, supposed to number nearly 50,000 men, proceeded to Cavendish, where they plundered and burnt the house of Sir John de Cavendish, Lord Chief Justice of the Court of King's Bench. Having seized the Chief Justice,* they took him to Bury, and dragged him into the Market-place, beheaded him, and placed his head on the pillory.

They then attacked the Monastery. Sir John Cambridge, the Prior, fled, but was captured and beheaded near Mildenhall ; his head, which was brought to Bury on a pole, being placed near that of Sir John de Cavendish. Sir John Lakynhythe, Keeper of the Barony, was also beheaded. The rioters then plundered the Abbey, taking away jewels, &c., to the value of £1000, and doing great damage to the buildings.

Abbot Bromfield was at this time imprisoned at Nottingham by the King.

The townsmen having joined the rioters, compelled the Monks to deliver the government of the town to the Alderman and Burgesses. Soon after this Henry Spencer, Bishop of Norwich (who was made Bishop by the Pope, as a reward for distinguished military services), with a much inferior force, met the rabble near Barton Mills, and

* It was John Cavendish, the son of the Chief Justice, who killed Wat Tyler in Smithfield ; and this is supposed to have been the cause of the special exasperation of the mob.

entirely defeated them. They were dispersed, and their leader, Liltster, a Norwich dyer, was soon after taken and hanged.

In Part IV. of this work will be found an account of the Royal visits to the Monastery, &c., up to the year 1578.

Some idea of the riches and magnificence of the Monastery of St. Edmund's Bury may have been obtained from the number of splendid gifts it had received, the privileges and immunities granted by various Sovereigns, and the diligence and devotion of the Monks themselves in adorning and extending the precincts of their abode.

Inside the wall surrounding the Abbey were the Monasterial church, three smaller churches, and several chapels, besides a great number of other buildings, and a large cemetery; while outside were numerous hospitals, chapels, &c., supported and protected by the Monks.

As proof of the wealth of the establishment the following facts may be quoted*—

King Henry the Third at one time exacted eight hundred marcs from the Abbot of St. Edmund.

Henry, Prior, and Richard, Sacrist of St. Edmund, fined in two hundred pounds, that they might have the custody of their Abbey, with all the lands, things, rents, and other possessions, and the corn of that autumn belonging to the Abbey, until Michaelmas, in the 13th year of the King, A.D. 1229; saving to the King the donations of churches, belonging to the Abbey, if any should happen to be void in that term, and saving to the King in the meantime the wards, escheats, &c.

A.D. 1248, the Abbot of St. Edmund's Bury contributed twelve hundred marcs.

The rank held by this establishment among its contemporaries appears from this; that Peter, Bishop of Hereford, about A.D. 1255, bound the religious houses for re-payment of a loan to some foreign merchants; the smaller from one to two hundred marcs; the greater from three to four hundred; and some to five hundred; but the Monastery of St. Edmund was charged seven hundred marcs.

A.D. 1273, the clergy granted the tenth of their temporal and spiritual revenues. The Convent of St. Edmund's Bury compounded for the tenth of all goods of one year, in common with the Abbots of one year for one hundred pounds; and the like for the second; the Abbot paying fifty marcs of the money, and the Convent a hundred marcs.

A.D. 1277, the Abbot and Convent again compounded for half of a fifteenth of their goods, by a fine of ninety pounds; the Abbot paying thirty, and the Convent sixty pounds.

The Abbot and Convent also compounded for the township of St. Edmund's Bury, at one hundred pounds; to be levied on the town, and paid to the King by the aforesaid Convent for preserving the liberty of the said town. In the year following, A.D. 1278, the other moiety of the fifteenth granted to the King, was collected and compounded for by

* These are taken from Yates' *History of Bury*; he gives various authorities for his statements.

this Monastery at ninety pounds ; and paid by the Abbot and Convent in shares similar to the preceding collection.

From the proportion of these assessments it appears, that the Monastery allowed, in the payment of the tax, an annual income of nearly three thousand pounds ; and this may certainly be estimated at considerably more, as these compositions would always be made upon the lowest possible calculation ; and the Monks were not much inclined to divulge the various sources of their profits, or even to state the full produce of their more evident possessions.

A.D. 1281, a confirmation was obtained from the King of an allotment of the possessions of the Monastery into distinct and separate portions, for the use of the Abbot and officers of the Convent. On this occasion a fine of one thousand pounds was paid to the King ; besides the Queen's gold, proportionable to so large a sum ; and other expenses collaterally accruing, which amounted to a vast sum of money.

A.D. 1282, the King took up money by way of loan from his cities and boroughs ; and this, in an incidental manner, enables us to judge of the comparative rank in which Bury was then estimated ; as the city of Norwich paid seven hundred and fifty marcs, and the burgesses of Bury were taxed five hundred marcs ; and those that belonged to the Monks court, having never before been taxed, were charged two hundred and sixty marcs. The brotherhood of the Twelfth town of St. Edmund was also taxed twelve marcs ; and from the Abbot and Convent one hundred marcs were demanded under the same conditions ; so that the Monastery and its dependencies may be said to have supplied eight hundred and seventy two marcs ; a sum nearly one fourth more than was paid by the extensive city of Norwich.

On account of the same expedition, the King levied fifty marcs for each Knight's service ; but then dealt more favourably with the Abbot of St. Edmund's Bury, taking three hundred pounds for his service.

A grant of a fifteenth was collected, A.D. 1291 ; the Abbot and Convent compounded with the King for one thousand marcs, for their own goods, those of the Burgesses of St. Edmund's Bury and their natives or vassals ; and, in A.D. 1298, a fifteenth was also levied and compounded for by a similar payment of one thousand marcs (£666 13s. 4d.) Some accounts state that this was paid as a tenth ; but that seems improbable, as the preceding fifteenth was compounded for by the same sum : by these compositions we find that the possessions and dependencies of the Monastery were then taken at the sum of ten thousand pounds ; an enormous amount according to the value of money at those times.

After the Papal See became supreme in the ecclesiastical arrangements of England, the Abbot of St. Edmund's Bury being exempt from the jurisdiction of the English Diocesan, on his election to the government of the Convent, was accustomed to make a personal application to the Pope for confirmation and admission to the office ; and, upon every vacancy in the Abbacy, the Court of Rome received not less than three thousand florins for the grant of confirmation to the Abbot ; besides

the expenses of so long a journey. Abbot Cratfield obtained an exemption from this heavy imposition, on condition that he and his successors should pay an annual pension of twenty marcs into the Apostolic Chamber. To procure this privilege, the Abbot expended £756 1s. 11½d. of his own property, besides £30 which he took from the shrine of St. Edmund.

A fine of twelve hundred marcs was also paid to the King on every vacancy. Abbot Cratfield commuted this for a yearly payment of forty marcs into the Royal treasury. This cost him £149 3s. 4d. besides £100 which he received of the Convent.

An ancient and imperfect MS. in the Harleian Library has the following account relative to the Knights' Fees of this Monastery.

"The Abbot of Bury, Sampson, went to law with the Knights that owed Knights services to him. He demanded 1 whole Knights Services; which they in part denied; but at length, afore the . . . byshope, he them . . . they all confessed.—First, Earl Do' Bigot recognized *iiij* Knights services for his parte. Albericus de Veer and William de Hastings were then beyond sea in the Kyng's service. Alberike de Veer was the last that wolde recognise it; but the Abbot took and sold his cattyle. At length he came in and confessed. The Abbot had then all to London of his own cost, there to have them in open court to make theyre recognitions of theyre said services.

Kinge Richard demanded of all Bishops and Abbots y^e every *xv* Knights of all theyre Baronies they should make him the *xth* to come and serve him in his wars in Normandie, with horse and armorie, against the French Kyng; whereupon the Abbot of Bury was to make him *iiij*; but when the Knights alledged a privilege that they shold not go forth of the realm, he went . . . to . . . the matter, and hired *iiij* stipendiary Knyghts; which the Kyng received."

The regular revenue of the Monastery of St. Edmund's Bury comprised fifty-two Knights Fees, and three-fourths of a fee; together with the royalties, &c., of the eight hundreds and a half.

These few instances of taxes, &c., paid by the Monastery, may help the reader to form some idea of the wealth of the establishment.

In doing this it will be necessary to remember, that although at the dissolution the Commissioners returned the annual income of the Monastery at £2,336 16s., yet this must be supposed to have been most materially under-rated. The Commissioners are generally allowed to have much under-valued the possessions, hoping to obtain some of them to themselves. The Monks had usually let their farms and Manors at rents far below their real worth; and doubtless concealed and understated the value of their possessions. It must also be considered that the Monks had many sources of income which could never be accurately ascertained. They received many of their profits in provisions of victuals, corn and cattle of all sorts.

Some of the farms on the Monastery estate seem to have been let to tenants at an annual rent, either of kind in provisions, &c., or in money, as the officers, who collected the rents, chose; thus guarding the Monks

against any depreciation of value in the productions of the farms let. The Monks had, moreover, numerous perquisites, and incomings of various kinds, and it is calculated by one author that the Abbey would be worth at the time of his writing (about 1725), £200,000 yearly. Yates (p. 175) says that the value of the possessions would in 1804 probably amount to half a million of money annually.

The full establishment of the Monastery seems to have been eighty Monks, fifteen chaplains, over a hundred servants, and more than twenty priests, who officiated in the chapels, &c., in the town.

The Abbots had the title "Lord Abbot," and styled themselves "by Divine permission," or "by the grace of God." They were elected by the members of the Monastery, and consecrated by an Archbishop or Bishop. One of the chaplains always attended them.

For 519 years the Monastery of St. Edmund's Bury was in the possession of the Benedictine Monks, and thirty-three Abbots appear to have governed the Abbey during that period. Subjoined is a list of their names, dates of their deaths, &c. :—

Uvius, also written Wyus, was made the first Abbot of Bury, by Canute, A.D. 1020. In his time, it is said, the town was surrounded with an entrenchment of earth. He died in 1044.

Leofstanus, or Leoffston, succeeded him, and died in 1065.

Baldwinus, or Baldwyn, who was the successor to Leofstanus, died in the year 1097.

Robert son of Hugh, Earl of Chester, succeeded Baldwyn, and was deposed in 1102. He gave to the Abbey church the largest bell at that time in England.

Robert the Second, Prior of Westminster, succeeded Robert in 1107. He died in 1112.

Aldboldus followed him. He died in 1119.

Anselm, who was nephew to Anselm, Archbishop of Canterbury, succeeded Aldboldus. He died in the year 1148.

Ordingus succeeded Anselm. He died in 1156.

Hugh, Prior of Westminster, succeeded Ordingus. He died in 1180.

Sampson, the tenth Abbot, succeeded him. He died in 1211 or 1212.

Hugh succeeded Sampson, and was chosen Abbot in 1213. Removed from the Abbacy in 1228.

Richard de Insula, succeeded Hugh. He died in 1234.

Henry succeeded him. He died in 1248.

Edmund de Walpoole obtained this Abbacy in 1248, and died in 1256.

Simon de Lutene was elected Abbot in 1257.* He died in 1279.

* Yates says 1237, but mentions that he died IN THE 23RD YEAR of his Abbotship, A.D. 1279.

John de Norwold was elected in the year 1279. He died in 1301.

Thomas de Tottington succeeded John de Norwold. He died in 1312.

Richard de Draughton was Abbot after Tottington. He died in 1335.

William de Burnham succeeded him, and died in 1361.

Henry de Hunstanton was elected in 1361, but died before his confirmation.

John de Brinkley then became Abbot. He died in 1379.

John Tinmouth was made Abbot in 1384, and died in 1390.

William Cratfield was made Abbot in 1390, and died in 1418, four years after his resignation.

William Exeter was made Abbot in 1415, and died in 1429.

William Curteys was raised to the Abbacy in 1429, and is supposed to have died in 1445.

William Babington occurs between the years 1447 and 1454, but we meet with no further account of him.

John Boon was made Abbot somewhere about this time, and died in 1469.

Robert Coote appears as Abbot in 1470 and 1473.

Richard Hengham succeeded him in 1474.

Thomas Racclesden followed him. He died in 1479.

William Codenham appears as Abbot in 1497 and 1508.

William Bunting was Abbot in 1511.

John Reeve, *alias* Melford, was the last Abbot. He was elected in 1514, and died in March, 1540.

It was on November 4, 1539, that Abbot Reeve was forced to surrender the Monastery up to Henry VIII. He had in vain tried to avert the blow, and only a few months after, on March 31, 1540, he died of sorrow, and was buried in the chancel of St. Mary's church.*

On leaving the Monastery he had been granted an annual pension of five hundred marcs, and resided in a small house at the top of Crown Street.

Amongst the causes which tended to the overthrow of the Monasterial power was, doubtless, the part which the Monks played in espousing the cause of the Papal See in its many contests against the Kings of

* The following is a translation of the epitaph inscribed on the marble slab over his body:—"Here rest the sepultured bones of that man whom Bury formerly acknowledged Lord and Abbot, born at Melford in Suffolk, named John; his family and father Reeves. He was magnanimous, prudent, learned, benignant, and upright, loving the religion to which he was dedicated. Who, when he had seen the 31st year of the reign of Henry VIII. on the 31st day of March, sunk untimely to the grave. Spare his soul, O gracious God!—1540." In 1643 the brass of the gravestone was stolen, and about the year 1745, the gravestone was removed from the church, and laid near the entrance to the South porch.

England. They thus alienated themselves from the Crown, and by refusing to bear a fair share of the taxes, &c., lessened the revenue of the Government.

The nobility also were estranged from the Monks, as the former found themselves rivalled in splendour by the heads of religious houses, and engaged in quarrels concerning the Monastic privileges.

The parochial clergy were dissatisfied because the best preferments were continually obtained through the influence of the Monks for members of their own body.

The spread of learning among the people also did much to break down the chief prop of the Monastical power, *i.e.*, the superstitions and feigned miracles which had brought to the Monks much of the influence and wealth which they possessed.

Fuller in his *Church History of Britain*, speaking of King Edmund, says, "After-ages, desiring to make amends to his memory, so over-acted their part in shrining, sainting, and ardoring his relics, at Bury St. Edmund's; that, if those in heaven be sensible of the transactions on earth, this good king's body did not feel more pain from the fury of the Pagan Danes, than his soul is filled with holy indignation at the superstition of the Christian Saxons"

The want of money by the King was, however, perhaps the *immediate* cause of the Dissolution; a declaration being made that the King would be able from the Abbey lands alone to bear the whole charges of Government, and that he would henceforth have no more occasion to levy taxes.

The privilege of sanctuary in the Monasteries was also a source of offence, as the protection of notorious offenders nullified the course of the law.

The changes caused by the Dissolution were, however, not effected without serious dissatisfaction, the people in some places breaking into insurrection, and military force being necessary to quell the disturbances.

Numbers of the valuable manuscripts kept in the Monastery were procured by foreign agents, and sent out of the country, while many ancient works, of which the Monks had been the guardians, were destroyed, the tradesmen using Grecian and Roman works for wrapping up their goods, and lighting their fires!

Amongst the relics preserved at the Abbey were the following :—

The shirt of St. Edmund.

A sinew of St. Edmund, preserved in a box.

The sword of St. Edmund.

The parings of St. Edmund's toes.

Certain drops of St. Stephen's blood, which sprang from him when he was stoned.

A large quantity of the real cross. Robert of Gloucester says that "in this Abbey, is a pece of ye hely Croys, whych Godfrey Boylon, for kyndred, had sent to Kyng Stephene."

Some of the coals on which St. Laurence was broiled.

Certain parings of the flesh of divers holy virgins,
The boots of St. Thomas de Becket, of Canterbury.
The pen-knife of ditto.

St. Botolph's bones in a coffin, which was said to procure rain when it was carried in procession in time of drought.

Several skulls of ancient Saints and Martyrs, amongst which was that of St. Petronill, or Pernell, to which the country people were taught to lay their heads, thereby to be cured of agues, and all kinds of diseases there.

Certain wax candles, which, being carried alight round their corn fields in seed time, no darnel, tares, or other noisome weeds would grow among the corn that year.

The following account of the opening of the *loculus* or coffin of St. Edmund, by Abbot Sampson on Nov. 20, 1198, will be found in the *Chronicle of Jocelin of Brakelond*, p. 82 :—

"There was an outer cloth of linen, enwrapping the *loculus* and all ; this we found tied on the upper side with strings of its own ; within this was a cloth of silk, and then another linen cloth, and then a third ; and so at last the *loculus* was uncovered, and seen resting on a little tray of wood, that the bottom of it might not be injured by the stone. Over the breast of the Martyr, there lay, fixed to the surface of the *loculus*, a Golden Angel, about the length of a human foot ; holding in one hand a golden sword, and in the other a banner ; under this there was a hole in the lid of the *loculus*, on which the ancient servants of the Martyr had been wont to lay their hands for touching the Sacred Body. And over the figure of the Angel was this verse inscribed :—

'Martiris ecce zoma servat Michaelis agalma.' *

At the head and foot of the *loculus* were iron rings whereby it could be lifted.

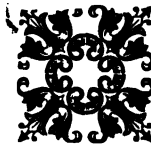
The Abbot said that it was among his prayers to look once upon the body of his Patron ; and that he wished the Sacristan and Walter the Medicus to be with him. The twelve appointed Brethren were these : the Abbot's two Chaplains, the two Keepers of the Shrine, the two Masters of the Vestry, and six more, namely, the Sacristan Hugo, Walter the Medicus, Augustin, William of Dice, Robert, and Richard. I, alas ! was not of the number.

The Convent, therefore, being all asleep, these twelve, clothed in their albs, with the Abbot, assembled at the Altar, and, opening a panel of the Shrine, they took out the *loculus*, laid it on a table, near where the Shrine used to be, and made ready for unfastening the lid, which was joined and fixed to the *loculus* with sixteen very long nails. Which when, with difficulty, they had done, all except the two fore-named associates are ordered to draw back. The Abbot and they two were alone privileged to look in. The *loculus* was so filled with the Sacred Body that you could scarcely put a needle between the head and the wood, or between the feet and the wood : the head lay united to the body, a little raised with a small pillow. But the Abbot, looking close, found now a silk cloth veiling the whole body, and then a linen cloth of wondrous whiteness ; and upon the head was spread a small linen cloth, and then another small and most fine silk cloth, as if it were the veil of a nun. These coverings being lifted off, they found now the Sacred Body all wrapt in linen ; and so at length the lineaments of the same appeared. But here the Abbot stopped, saying he durst not proceed farther, or look at the sacred flesh naked. Taking the head between his hands, he thus spake, groaning :—'Glorious Martyr, holy Edmund, blessed be the hour when thou wert born. Glorious Martyr, turn it not to my perdition that I have so dared to touch thee, I miserable and sinful ; thou

* This is the Martyr's Garment, which Michael's Image guards.

knowest my devoted love, and the intention of my mind.' And, proceeding, he touched the eyes, and the nose, which was very massive and prominent (*valde grossum et valde eminentem*); and then he touched the breast and arms; and raising the left arm he touched the fingers, and placed his own fingers between the sacred fingers. And proceeding, he found the feet standing stiff up, like the feet of a man dead yesterday; and he touched the toes and counted them (*tangendo numeravit*). And now it was agreed that the other Brethren should be called forward to see the miracles; and accordingly those ten now advanced, and along with them six others who had stolen in without the Abbot's assent, namely, Walter of St. Alban's, Hugh the Infirmarius, Gilbert, brother of the Prior, Richard of Henham, Jocellus our Cellarer, and Turstan the Little; and all these saw the Sacred Body, but Turstan alone of them put forth his hand, and touched the Saint's knees and feet. And that there might be abundance of witnesses, one of our Brethren, John of Dice, sitting on the roof of the Church, with the Servants of the Vestry, and looking through, clearly saw these things."

This translation is from *Past and Present*, by Thomas Carlyle.



PART IV.

HISTORICAL FACTS CONCERNING BURY.

“ O God, we are but leaves upon Thy stream,
Clouds on Thy sky. We do but move across
The silent breast of Thine infinitude
Which bears us all. We pour out day by day
Our long, brief moan of mutability
To Thine Immutable—and cease.”

A.D. 1132, King Henry the First,* returning to England after his interview with Pope Innocent the Third, was, in his passage, overtaken by a violent storm; and, in the hour of danger, made solemn vows of reformation and amendment; and, on his safe arrival on shore, immediately proceeded to Bury, to discharge his religious duties, and pay his devotional adorations at the shrine of St. Edmund.

In the struggle for the Crown which took place between the Empress Maud and King Stephen, this Monastery appears to have suffered considerably. Soon after the treaty between Stephen and Henry, the Empress's son, Prince Eustace,† came to Bury, and demanded from the Abbot and Convent considerable supplies of money and provisions to assist him in supporting his claims to the Throne. This request being refused by the Abbot, Eustace immediately ordered military execution upon the country round Bury. The granaries were plundered, and many farms and granges belonging to the Monastery ravaged and burnt. In the midst of these proceedings, Eustace was seized with a fever that soon proved fatal. He died at Bury, on St. Laurence's Day, A.D. 1153, in the 18th year of his age.

During the contest between King Henry the Second and his two sons Richard and John, supported by their mother Queen Eleanor, the Monastery of Bury appears distinguished for its attachment to the cause of the lawful Sovereign. Richard de Lucy, then Lord Chief Justice, and other nobles collected a powerful army at Bury to oppose the adherents of the Princes.

The rebel general, Robert de Beaumont, Earl of Leicester, having

* Collect. Buriens. Holinshed and Green, p. 9.

† Holinshed, p. 60, and T. M. Collect. Buriens.

landed with a body of Flemings at Walton, in Suffolk, was joined by Hugh Bigot, Earl of Norfolk, and their forces marched forward to Fornham St. Genovieve. Here they were met by the Royal army, under the command of Robert de Lucy, and on October 27, 1173, a great battle was fought, which ended in a decisive victory for the King. Large numbers of Flemings, variously estimated at from 5000 to 10,000, were slain; while the Earl of Leicester, the Countess, and many others were taken prisoners. In this engagement, the consecrated and sacred standard of St. Edmund was borne before the Royal army.* The King's forces were afterwards mustered at Bury, and further preparations made for conducting the war, and attacking the castle of Framlingham, which were however rendered unnecessary as Hugh Bigot, the Earl of Norfolk, submitted to the King, and many other nobles following his example, the warfare was terminated.

King Richard the First, before setting out on the Crusade, paid a devotional visit to St. Edmund's shrine and Convent. The Abbot asked permission to accompany him, but this was refused, as John, Bishop of Norwich told the King that it would not be safe or expedient for the Bishops of both Norwich and Bury to be absent at the same time.

On St. Thomas's Day, A.D. 1203, King John came to Bury, paid his adoration at the shrine of St. Edmund, and made some valuable offerings; but persuaded the Abbot and Convent to grant him, during his life, the use of the valuable jewels that his mother, Queen Eleanor, had presented to St. Edmund.

A.D. 1205, the Earls and Barons, in opposition to King John, held a general assembly at Bury.

On King John's return from Poitou, A.D. 1214,† a large body of the nobles and inferior clergy met him at Bury, and compelled him most solemnly to promise that he would abrogate the arbitrary Norman laws, and re-establish those of Edward the Confessor. The assembly met in the Monastical Church of St. Edmund, and Cardinal Langton, Archbishop of Canterbury, placed upon the high altar‡ the charter of Henry the First, the provisions of which the King formally confirmed.

Saher de Quincy, Earl of Winchester, raised the siege of Colchester, and withdrew, A.D. 1215, to St. Edmund's Bury.

A.D. 1216, Lewis, the son of Philip the Second of France, was invited over by the rebellious Barons to oppose Henry the Third.§ He is stated, by the French biographer of St. Edmund,|| to have plundered the Monastery of Bury, and carried away with him into France, the body of the Royal Saint.

* Collect. Buriens.

† T. M. and Holinshed, &c., &c.

‡ For account of the tablet commemorating this event, and marking the site of the high altar, see Part VI. of this work.

§ M. Paris, edit. 1640, pp. 286. M. West, 298. Stowe, Ann. 173, 176.

|| Mons. Caseneuve, Vit. St. Edmund.

Henry the Third several times visited the Convent of St. Edmund. A royal mandate was issued, dated from Bury, 1st of Sept., 36 Henry III., commanding that bakers should not impress their bread intended for sale (*panem venalem*) with the sign of the Cross, *Agnes Dei*, or the name of Jesus Christ; a practice derogatory to the honour of those sacred emblems.*

In the reign of Henry the Third, that Monarch appointed a general rendezvous of his friends and supporters to be held at Bury; and summoned the Barons who owed military service to the Crown to meet him there. They accordingly assembled, properly equipped with horses and arms, and were joined at Bury by the King, early in February, 1267. Octobonus, the Legate, attended by all the Prelates and Peers of the realm, came the following day to the Monastery, and held there a solemn council, in which he, in the presence of the King, pronounced a sentence of excommunication on the insurgents, who had strongly posted themselves in the Isle of Ely, if they did not return to their allegiance.

This Monarch again visited Bury; and, on St. Giles's Day, A.D. 1272, held a Parliament there;† and, by its advice, proceeded to Norwich to punish the authors of a violent insurrection against the Prior and Monks of that city. The King left Bury, and entered Norwich on the 14th of September; and, having effected the object of his journey, returned to this Monastery. During his stay here he was seized with the fatal disorder that soon after terminated his life.

Edward the First and Queen Eleanor visited this town and Monastery in the month of August, 1289.‡

A.D. 1296, the day after the commemoration of *All Souls*, the King held a Parliament at St. Edmund's Bury; designing especially to ask an aid of the clergy and people. The laity granted him the *twelfth penny* of all their estates, and the burgesses the *seventh penny*.§

The Archbishop of Canterbury held his council with the clergy at St. Edmund's Bury, where he published the new Papal Constitution, which expressly forbade all ecclesiastics contributing anything to the secular power, without consulting the Pope. The clergy obeyed this, and refused the King's request. Irritated by this refusal, the King deprived the Church of his defence, and several of the clergy having granted a fifth of their possessions, seized all the lay fees of the Church, and clergy, who had not taken his protection.

On Ash Wednesday all the goods of the Abbot and Convent of St. Edmund's Bury were confiscated; and all their Manors seized, together with the Borough of St. Edmund's Bury.

At length the clergy were obliged to submit, and granted the King one fifteenth of their goods.

* Cole, MS., vol. xlv. p. 49.

† Blomefield, *Norfolk*, Vol. ii., p. 40. Batteley, p. 114. T. M.

‡ Blomefield, *Norfolk*, Vol. ii., p. 47.

§ Joh. Eversden; *History of Taxes*, p. 88, &c. Other accounts say A.D. 1298.

A.D. 1326, King Edward the Second celebrated Christmas in the Monastery at Bury.* His Queen Isabella, dissatisfied with the conduct of the King's favourites, obtained the assistance of the Prince of Hainault, and landed with an armed force on the coast of Suffolk. She marched her troops to this town; where she stayed some time, to refresh her army and collect her adherents.

King Edward the Third visited this town and Convent, and paid his devotions at the Shrine of St. Edmund.

A.D. 1383, King Richard the Second and his Queen visited Bury, and spent ten days with St. Edmund's votaries; the entertainment costing the Monastery eight hundred marks.

In the 12th year of his age and reign, on the feast of All Saints, A.D. 1433, King Henry the Sixth determined to celebrate the approaching Christmas in the Monastery of St. Edmund,† and to stay there till the St. George's Day following. When the intention of this Royal visit was made known to William Curteys, the Abbot, then at his Manor of Elmswell, highly gratified with this distinguished honour, he hastened with all possible despatch to Bury, that arrangements might immediately be made for entertaining his Royal guest in an appropriate manner, becoming the splendour and dignity of his elevated station.‡

Eighty workmen were employed to repair the Palace, and in a month, it was superbly re-decorated.

The Aldermen, Burgesses, and attendants, wearing scarlet robes, and forming a splendid cavalcade of about five hundred persons, on Christmas-eve left Bury, and met the King on Newmarket Heath, where they joined the Royal retinue, which already was so numerous as to extend a mile.

Thus attended, the King arrived at the Monastery; and, as the campanile of St. Edmund's Church was then in a ruinous state, he entered by the South Gate, where, embracing the Earl of Warwick,§ he dismounted from his horse, and devoutly knelt before a cross. He was received in a solemn procession by the whole body of the brethren, assisted by the Bishop of Norwich and the Lord Abbot in their pontifical robes. The Abbot sprinkled the King with holy water and presented the sacred cross to his lips.

* Stowe, 223. Blomefield, *Norfolk*, Vol. ii., p. 57.

† T. M. Collect, Buriens, Regist. Curteys, &c., &c.

‡ In Cole's MS., vol. xxxiii. p. 419, he says, "It is somewhat remarkable, that none of our historians or chroniclers (such at least as I have had an opportunity of consulting) say anything of this long visit of Henry VI. at Bury, except Mr. Strutt, who, in his *Regal and Ecclesiastical Antiquities*, No. 41, quotes a passage from a MS. of Lydgate, who makes mention of it." The MS. is Harl. Bibl. 2278.

§ Richard, the fifth Earl of Warwick, Governor of Normandy, Lieutenant General under John, Duke of Bedford, Regent of France, and Captain of Calais. He died 17 Henry VI. Cole MS., vol. xxxiii., p. 419, observes:—"This probably is one of the two covered persons in the 41st plate of Strutt's *Regal and Ecclesiastical Antiquities*, and not the Regent's, who, I believe, was at this time at Paris."

The devotional solemnities being performed, and offerings made at the shrine of St. Edmund, the King and nobles repaired to the Abbot's Palace, and partook of a most splendid entertainment in the great hall, richly decorated for the purpose.

The King remained with the Abbot, till the Epiphany, and then with his attendants went to the Prior's house, whence he was enabled to take an easy passage through the vineyard, for the purpose of hunting in the plains or groves beyond. On January 23rd he proceeded to Elmswell, where he intended to pass some time. Here he stayed till the beginning of Lent, during which season, he resided in the Prior's house; and the Easter festival was splendidly kept in the Monastery. Before leaving, the King was made a member of the community, and many of the noblemen and attendants were admitted as brethren of the Monastery.

When King Henry the Sixth and many of his noble attendants became members of the Convent of St. Edmund they followed an established custom, some other instances of which may be stated.

On account of the protection and benignity that John, Duke of Aquitaine and Lancaster always afforded the Monastery of St. Edmund, the Abbot and Convent granted the Duke, during his life, a participation in all the pious works, prayers, devotional exercises, and offices of the Monastery; and engaged that after his death a solemn service and anniversary should every year be celebrated. This was granted on the 20th of May, 1392.*

A.D. 1415, on the 25th of January, a letter † of fraternity was granted by the Convent of St. Edmund, in their Chapter-house, to Edmund Mortimer, Earl of March and Ulster.

A.D. 1446, 25th of Henry the Sixth, in *Festo S. Scholasticae*, a Parliament was held at Bury, ‡ at which the King presided in person, sitting in the Chair of State within the Refectory of the Abbey. The object of the meeting was, apparently to contrive the death of Humphrey, Duke of Gloucester, uncle to the King, and Regent of England.

This Parliament was convened under the influence of Cardinal de Beaufort, the Regent's enemy. Hume says it assembled, not at London, which was supposed to be too well affected to the Duke, but at St. Edmund's Bury, where his enemies expected he would be entirely at their mercy; and accordingly, after some preliminary precautions, the good Duke was arrested and imprisoned.§ He is supposed to have been murdered in St. Saviour's Hospital.

* T. M. Regist. W. Cratfield. Bibl. Col. Tib. B. 9.

† These letters first of all set forth, in most extravagant terms, the various good qualities of the new brother; then promise him that he shall be a partaker of the merits (*in quantum Dei permittit clementia*) of all the prayers, fastings, and other good works of the Convent, both in his life and death; and, when he is dead, his anniversary shall be constantly observed. The ceremony generally ended by the new brother giving a feast to the Convent. Cole, MS. Vol. xxxiii., p. 419.

‡ Collect Buriens. T. M., St. Alban's Chron. Holinshed, p. 627, &c., &c.

§ Hume, *History of England* abridged, Vol. I., p. 312.

Some writers state that he died at Bury on the 24th of February, 1447.*

Another Parliament was held at Bury A.D. 1448.

After Henry the Seventh was peaceably settled on the Throne, while making a progress through Norfolk and Suffolk, A.D. 1486, he visited the town and Monastery of St. Edmund.

In the year 1526 the Dukes of Norfolk and Suffolk met at Bury, and, by their wisdom and moderation, quelled an alarming rebellion that had arisen in Suffolk, at Lavenham, Hadleigh, Sudbury, and adjacent places. Many of the insurgents were brought to Bury, when they appeared before these noblemen in their shirts, with halters about their necks, and received the Royal Pardon.†

On the 7th of August Queen Elizabeth was at Bury. In the Register of St. James's parish, in Bury, this circumstance is thus recorded:—"August the 7th, 1578, at this time the Queen at Bury."

The dates of the visits of many Sovereigns to the tomb of St. Edmund are recorded in the Registers of the Abbey:—King Canute, 1032; Edward the Confessor, 1045; William the Conqueror; Henry I., 1132; Henry II., 1174; Richard I., 1189; John, 1203, 1214; Henry III., 1251, 1272; Edward I., 1289, 1296; Queen Eleanor, 1289; Edward II., 1326; Edward III.; Richard II., 1383; Henry VI., 1433, 1436, 1448; Edward IV., 1469; Henry VII., 1486.

WITCHES EXECUTED AT BURY.

"What are these
So wither'd, and so wild in their attire;
That look not like the inhabitants o' the earth,
And yet are on't?"

In the 17th century so greatly did the fear of witchcraft prevail in this part of the nation that we meet with the trial of two poor old widows, Rose Cullender and Amy Duny, both of Lowestoft, which took place in this town, in the year 1664, before Sir Matthew Hale, Knight, on a charge of being guilty of witchcraft. For this imaginary offence these

* Humphrey, Duke of Gloucester, was buried at St. Alban's. On his tomb is a Latin inscription, the last lines of which may be thus translated:—

"He fell beneath an envious woman's wile,
Both to herself, her king and kingdom vile:
Who scarce allow'd his bones this spot of land,
Yet spite of envy, shall his glory stand."

About fifty years ago, was discovered, in digging a grave, a pair of stairs that led down into a vault, in which was found a leaden coffin, wherein the Duke of Gloucester's corpse was preserved almost entire by a kind of pickle in which it lay; only the flesh was wasted from the legs, the pickle at that end of the coffin being dried up. Newberry's *Description of England*, Vol. iv., p. 256.

† Holinshed, p. 891. Blomefield, Vol. ii., p. 142.

two unfortunate women, were condemned, and on the 17th of March, in the same year, executed at Bury.*

It was in consequence of this ridiculous notion that one Matthew Hopkins, of Manningtree, in Essex, with some others, was commissioned by Parliament, in 1644, and the two following years, to perform a circuit in order to discover witches. By virtue of this commission they went from town to town through many parts of Essex, Suffolk, Norfolk, and Huntingdonshire, for the purpose of finding them out; and caused 16 to be hanged at Yarmouth, 40 at Bury, and others in different parts of the country, amounting in all to 60 persons.

This Hopkins used to call himself witchfinder general, and had twenty shillings for every town he visited. When confession could not be extorted from suspected persons, his method was to swim them, which was done by tying their thumbs and toes across each other, and then throwing them into the water.† If they sank they were pronounced innocent, but if they floated they were found guilty of witchcraft. Thus he went on, till some gentlemen, in indignation at his cruelty, took Hopkins and tried his own test upon him, and when put into the water, he himself swam as others had done before him. Thus the country got rid of him.

In the *Annual Register* for the year 1800, p. 406, among the criminal prosecutions against witches and wizards, in the 17th century, is one respecting Mr. Lawes, an innocent aged clergyman of Brandeston, a cooper and his wife, and fifteen other women, who were *all* condemned and executed at Bury.

CURIOUS CUSTOMS AT BURY.

The religious fathers of this Monastery had propagated an idea that if any married woman who had no children, and wished to become a mother, would but come with a white bull to the shrine of St. Edmund, and make her offerings and vows, she would obtain her desire. On such occasions, a public procession was formed, and for this purpose a white bull was provided, elegantly adorned with garlands of flowers and ribbons, which was led by one of the Monks, the woman at the same time following it. The procession, attended by all the Monks singing, and

* This very extraordinary trial was published during the life of Judge Hale, as an appeal to the world; for Sir Matthew was so far from being satisfied with the evidence that, on the contrary, he was extremely doubtful concerning it, and was under such distressing fears and apprehensions during the trial, and proceeded with such extreme precaution therein, that he forbore summing up the evidence, but left it to the Jury, with prayers to God to direct their hearts in so weighty a matter. (*Gillingwater's Bury*).

† There is a place on the river, on the border of this county, near Harleston, in Norfolk, called the Witch-pool, so named from the use that had been made of it for this purpose. See more on this subject and trial by Dr. Hutchinson, Minister of St. James's Parish, Bury, and afterwards Vicar of Hoxne, in Suffolk, in his *Historical Essay concerning Witchcraft*. (*Ibid.*).

accompanied by an enormous concourse of people, thus proceeded through Churchgate and Guildhall Streets, and along the Cook Row, down to the great West gate of the Abbey. The bull being dismissed, the woman entered the church, advanced to St. Edmund's shrine, said her prayers, made her offerings at his altar, kissing the stone, and entreating the gift of a child, and then returned from the Abbey with full assurance of speedy success.

This ridiculous custom, invented by the Monks belonging to this Monastery, had obtained so much credit in many parts of the world, that not only many eminent women of this country had recourse to it, but even several ladies belonging to foreign parts followed their example. But as it would be very inconvenient for those distant ladies to come in person to perform these ceremonies, it was pronounced to be equally efficacious for them if they caused one of the said animals to be offered by any other means, at St. Edmund's shrine. A deed preserved in the augmentation office, records the fact that "John Swaffham, Sacrist to the monastery of St. Edmund's Bury, certifies to all christian people that on the 2d. of June, 1474, three religious persons (whom he names) of the City of Ghent, came and offered as had been accustomed of old time, in the presence of several reputable people, at the shrine of the blessed king, virgin, and martyr St. Edmund, to the honour of God, and of the said glorious martyr, one white bull for the accomplishment of the longing of a certain noble lady."

The tenants of the Abbey lands were obliged to keep a white bull always in readiness, in case it should be needed for this purpose.

In a lease of the reign of Henry I., in which the "Manor called Habyrdon" is let to "Simons Lolepeke of Bury" it is stipulated that "the said Simon, his Executors and Assigns, shall find or cause to be found, ONE WHITE BULL every year of his said Term, as often as it shall happen that any Gentlewoman or any other woman, from Devotion or Vows by them made, shall visit the Tomb of the glorious King and Martyr St. Edmund, and make the oblation of the said White Bull, &c."

In this town there was also formerly a ducking-stool, which was erected in 1680, on the old Eastgate Bridge, which was pulled down in 1838. It was intended for the purpose of ducking scolding women in water, and consisted of a transverse beam turning on a swivel, with a chair at one end of it. The culprit was placed in the chair, and immersed over head and ears in foul water, the number of dips being regulated by the greatness of the offence.

In 1650 a lady of Bury discovered that her husband (a nobleman) was somewhat inclined to leave the cause of the Commonwealth. She accordingly tied him to a bed-post, and with a rod gave him a hearty flogging, which had the desired effect, the gentleman asking pardon, and promising to amend his ways in future. This ludicrous circumstance is referred to in *Hudibras*, Part ii., Cantò i.

Stow writes:—"In the year 1608, April 11, being Monday, the quarter-sessions was held at St. Edmund's Bury, and by negligence, an out-malt-house was set on fire; from whence, in a most strange and sudden manner, through fierce winds, the fire came to the farthest side of the town, and as it went left some streets and houses safe and untouched. The flames flew clean over many houses, and did great spoil to many fair buildings farthest off; and ceased not till it had consumed one hundred and sixty dwelling houses, besides others; and in damage of wares and household stuff to the full value of sixty thousand pounds."

No doubt the present regularity of the streets is to be attributed to the clearance caused by this destructive fire. King James, who was a great benefactor to the town, contributed vast quantities of timber towards rebuilding it.

In 1636, the plague raged in Bury with such violence, and so depopulated the town, that grass grew in the streets. Four hundred families lay sick of this disease at the same time, and were maintained at the public charge, which is said to have amounted to £200 a week.

PROTESTANT MARTYRS.

"Silence! though the flames arise and quiver:
 Silence! though the crowd howls on for ever:
 Silence! through this fiery purgatory
 God is leading up a soul to glory.
 Thirstier still the roaring flames are glowing;
 Fainter in his ear the laughter growing;
 Brief will last the fierce and fiery trial,
 Angel welcomes down the earth denial.
 Let his poor dust mingle with the embers
 While the crowds sweep on and none remembers.
 Saints unnumbered through the Infinite Glory,
 Praising God, recount the Martyr's story."

The following is a list of Protestant Martyrs who suffered at Bury St. Edmund's, in the reign of Queen Mary:—

JAMES ABBES, a youth, of Stoke-by-Nayland, burnt August 2nd, 1555.

ROGER BERNARD, a labourer, of Framsdon

ADAM FOSTER, aged 26, a husbandman,
 of Mendlesham

ROBERT LAWSON, aged 30, a weaver, of
 Mendlesham

} Burnt together
 June 30, 1556.

THOMAS SPURDANCE, a servant of the Queen, of Coddensham, burnt November, 1557.

JOHN COOKE, a sawyer

ROBERT MILES, a shearman

ALEXANDER LANE, a wheelwright

JAMES ASHLEY, a bachelor

} Burnt together, 1558.

PHILIP HUMFREY, JOHN DAVID, and HENRY DAVID, his brother, burnt together, 1558.

JOHN DALE, aged 46, a weaver, of Hadleigh, died in Bury jail, July, 1558.



PART V.

WORTHIES OF BURY.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time:
Footprints, that perhaps another
Sailing o'er life's solemn main,
Some forlorn and ship-wrecked brother,
Seeing, may take heart again."

LYDGATE, a Monk of Bury, was greatly distinguished for learning and poetical genius. He appears to have risen to his highest point of eminence in 1430. He was ordained a Sub-deacon in 1389, Deacon in 1393, and Priest in 1397. He had travelled into France and Italy, and returned a complete master of the languages of both those countries. Warton says that to enumerate his various pieces would be to give a catalogue of a little library; that no poet seems to have possessed greater versatility of talents, and that whether his subject be the life of a hermit or hero, ludicrous or legendary, religious or romantic, he moves with equal ease in every mode of composition. He was not only the poet of his Monastery of Bury, but of the world at large. On all occasions Lydgate was applied to for any hymn or ballad wanted at the English Court, or festivals; and the learned Whethamstede, Abbot of St. Alban's, employed him about the year 1430 to give the *Latin Legend of St. Alban's in English verse*. The St. Alban's chronicler adds that Whethamstede paid him 100 shillings for the translation, writing, and illuminating his MS., and placed it before St. Alban's Altar, having expended on the binding and other ornaments, above three pounds. A copy is preserved in Trinity College, Oxford, and another in Lincoln Cathedral. In the British Museum is a splendid copy on vellum, which was undoubtedly a present to King Henry VI. Besides the illuminated initials and 120 pictures of various sizes, most delicately executed, exhibiting the habits, weapons, architecture, and many other curious particulars belonging to the age of the illuminator, there are also two exquisite portraits of the King, one of William Curteys, Abbot of Bury, and one of Lydgate himself, kneeling before the Shrine of St. Edmund. Lydgate's principal poems

are the *Fall of Princes*, the *Siege of Thebes*, the *Destruction of Troy*, the *Life of St. Edmund*, and *The Pilgrim*, which work is in Stowe Library (Press 2, No. 100) and has never been printed. His *Troye Boke* was first printed at the command of Henry VIII., by Pynson, 1513. Among the decorations in the title page are soldiers firing great guns at the walls of Troy! Lydgate began this poem in 1413, the last year of Henry IV. (at the request of that Prince), and finished it in 1420. The time of his death is uncertain.

JOHN DE NORWOLD who was educated here, was at length chosen Abbot, and went to Rome to be confirmed in that dignity by the Pope. He wrote much on different subjects, but was principally concerned in the great controversy between Robert Grostest and Pope Innocent IV. None of his writings except his *Annals of England* are now extant. He died, and was interred in this Monastery, in 1280.

JOHN EVERSSEN, a Monk, was considered a good poet and orator, and a faithful historian. He wrote several works which acquired considerable celebrity, and died in 1336.

ROGER, surnamed the COMPUTIST, was remarkable for his monastic virtues and extraordinary learning. In his more advanced age he was chosen Prior, after which he wrote *An Exposition of all the difficult words through the Bible, Comments on the Gospels*, and other works. He flourished about 1360.

BOSTON OF BURY, was a native of this town, and a Monk in the Monastery here. He travelled over almost all England to inspect the libraries, and compiled an alphabetical catalogue of all the books which they contained. To render the work more complete, he gave a concise account of each author's life, and the opinion of the most learned men of his time respecting his writings, noting in what place and library each book was to be found. He also wrote the following works: *Of the original Progress and Success of Religious Orders and other Monastical Affairs; A Catalogue of Ecclesiastical Writers; The Mirror of Conventuals*, and *State of his own Monastery*, besides other books. He flourished about 1410.

EDMUND BROMFIELD, was a man of such erudition that Leland is of opinion that, in this respect, none of the Monks of this Monastery ever surpassed him. He is said to have gone through his studies in England and then to have repaired to Rome, where he displayed such abilities that he was chosen Professor, and styled by the Doctors there, Count Palatine of the University. He was appointed Bishop of Llandaff by the Pope, in 1389, and dying in 1391, was interred in his own Cathedral.

RICHARD DE AUNGERVYLE, better known by the name of De Bury, from this his native place, was born in 1281, and educated at the University of Oxford. On finishing his studies, he entered into the order of Benedictines, and became tutor to the Prince of Wales, afterwards King Edward III. On his pupil's accession to the Throne, he was first appointed Cofferer, afterwards Treasurer of the Wardrobe, Archdeacon of Northampton, Prebendary of Lincoln, Sarum, and Lichfield, Keeper of the Privy Seal, Dean of Wells, and, lastly, was

promoted to the See of Durham. He likewise held the offices of Lord High Chancellor and Treasurer; and discharged two important embassies at the Court of France. Learned himself, he was a patron of learning, and corresponded with some of the greatest geniuses of the age, particularly with the celebrated Petrarch. The public library which he founded at Oxford, on the spot where now stands Trinity College, was a noble instance of his munificence. This establishment continued till the general dissolution of the Monasteries, by Henry VIII., when the books were dispersed into different repositories. This Prelate likewise wrote a book entitled *Philobiblos*, for the regulation of this library, and a MS. copy of this work is still preserved in the Cottonian Collection. He died in 1345 and was buried at Durham.

STEPHEN GARDINER, who is said to have been the natural son of Richard Woodvill, brother to Elizabeth, the Queen of Edward IV., was born at Bury, in 1483, and educated at Trinity-hall, Cambridge. On leaving the University he was taken into the family of Cardinal Wolsey, by whom he was recommended to Henry VIII., and from this time he rose rapidly to the first dignities, both in the Church and State. His talents were great, and he exerted them with zeal in promoting the views of his benefactor. He had a considerable share in effecting the King's divorce from Catharine of Arragon; he assisted him in throwing off the Papal yoke; he himself abjured the Pope's supremacy, and wrote a book in behalf of the King, entitled, *De vera et falsa obedientia*. For these services he was elevated to the See of Winchester, but, opposing the Reformation in the succeeding reign, he was thrown into prison, where he continued several years, till Queen Mary, on her accession to the Throne, not only released him and restored to him his Bishopric, but also invested him with the office of Lord High Chancellor. He drew up the marriage articles between Queen Mary and Philip II., of Spain, with the strictest regard to the interests of England. He opposed, but in vain, the coming of Cardinal Pole into the kingdom. He preserved inviolate the privileges of the University of Cambridge, of which he was Chancellor, and defeated every scheme for extending the royal prerogative beyond its due limits. It must be acknowledged, however, that he had a principal share in reconciling the English nation to the See of Rome, and, also, that he was deeply implicated in the cruel persecution carried on against the Protestants, though his guilt in this respect is far from being so great as is commonly imagined, Bonner, Bishop of London, having been the chief author of those barbarities. Previously to his death, which happened on November 13, 1555, he is said to have manifested the deepest remorse for this part of his conduct, and to have frequently exclaimed: *Erravi cum Petro, sed non flevi cum Petro*. Besides the book above-mentioned, he wrote a retraction of that work, several sermons, and other treatises, and is supposed to have been the author of *The necessary Doctrine and Erudition of a Christian*, a piece commonly ascribed to Henry VIII.

WM. CLAGGETT, an eminent divine of the seventeenth century, was born in this town in 1646, and educated at Cambridge. His first

station in the Church was that of Minister in this his native place, and he died in March, 1688, lecturer of St. Michael Bassishaw, London, and Chaplain in Ordinary to His Majesty. He was the author of a great number of theological tracts, and of four volumes of sermons published after his death.

JOHN BATTELY, D.D., was born at Bury, in 1647, and educated at Trinity College, Cambridge. He became Chaplain to Archbishop Sancroft, who gave him the Rectory of Adisham, in Kent, and the Archdeaconry of Canterbury. He was the author of a brief account, in Latin, of the *Antiquities of St. Edmund's Bury*, and died in 1708.


CHARLES JAMES BLOMFIELD, Bishop of London, was born in 1786, at Bury St. Edmund's, where his father was a teacher. He attended the Grammar School for eight years, and in 1810 was presented to the Rectory of Quarrington. In 1824 he was appointed Bishop of Chester, and in 1828, Bishop of London. More than 200 additional churches were built under his auspices. In 1856 infirm health compelled him to resign his See, and an Act of Parliament was passed enabling him to do so, and giving him an allowance of £5000 a-year, together with the use of Fulham Palace for life. He died in 1857.



PART VI.

GUIDE TO BURY ST. EDMUND'S.

"There is a temple in ruin stands,
Fashion'd by long forgotten hands;
Two or three columns, and many a stone,
Marble and granite, with grass o'ergrown!
Out upon Time! it will leave no more
Of the things to come than the things before!
Out upon Time! who for ever will leave
But enough of the past for the future to grieve
O'er that which hath been, and o'er that which must be:
What we have seen, our sons shall see;
Remnants of things that have passed away,
Fragments of stone, reared by creatures of clay!"

HE visitor to Bury St. Edmund's on alighting from the train, and passing through the large gates to the East of the station (which was opened in 1847), finds himself on the Northgate Road, leading to Fornham. Passing under the railway arch which spans the road, he will see a few yards further on the right-hand side, the ruined gateway of

ST. SAVIOUR'S HOSPITAL.

This Hospital was begun by Abbot Sampson about the year 1184, but not finished till the time of King John. It was of such magnitude that, in 1446, a *Parliament* was assembled there. Here also, Humphrey, the good Duke of Gloucester, was, in 1446, found dead, and supposed to have been murdered. At the Dissolution, this Hospital was granted, 34 Henry VIII., to Anthony Stringer and John Williams. The ruins (consisting at the present time chiefly of the remains of the gateway) were a short time ago purchased by the Corporation, in order to prevent such a relic of antiquity being totally destroyed. Retracing his steps, the visitor passes into Northgate Street, and some distance further, sees on the right-hand side the old

GRAMMAR SCHOOL.

This School was originally in Eastgate Street, but was removed to Northgate Street in 1665, when "The governors, together with the master and usher, and all the scholars, came walking in a long train, from the old school in the Eastgate Street, to the new one in the Northgate Street,

after the Whit Sunday vacation, in the year of our Lord, 1665." Here the School was continued till 1882. This building is now used as a High School for girls. The new School is in the Vine-fields (see page 45). Almost at the end of the street stands the

INDEPENDENT CHAPEL,

Built in 1828, and containing 400 sittings. In 1866 it was almost re-built, and comfortably benched.

On leaving Northgate Street, and turning to the left, opposite the back entrance into the Botanic Gardens, is Cotton-lane, on the right-hand side of which are the gardens formerly hired by Mr. Barrett. About an acre-and-a-half of this land is now hired by the "Bury St. Edmund's Recreation Company," for the purpose of providing a cinder-track for cycling, tennis courts, and space for holding fêtes, &c. On resuming the walk up Eastgate Street, the road passes by the side of the walls of the Abbey, and a good view is afforded of the

ABBOT'S BRIDGE,

Which stands at the North-east corner of the Abbey enclosure, and is in a state of considerable preservation. It is an ancient bridge of three arches, over the river Lark, generally known by the name of the Abbot's Bridge, and called by some writers the Saxon Bridge.

The arches of this very antique Bridge are on one side semicircular, and on the other pointed. The formation of the inner part also of these arches attracts attention, as they are made in an unusual manner, and still retain the appearance of having had iron gates by way of defence.

From this Bridge there was a communication on the North, through the Abbey wall, to the East Gate, of which the Lord Abbot had the charge, and to the East Bridge. "These arches" (says Grose, who gave a view of it as it appeared in 1777), "are in the wall forming the Eastern boundary of the Abbey precinct, and were constructed either during the time of Abbot Anselm, who died 1148, by Radulphus and Harveus, the sacrists, who built the lofty wall that surrounds the court of the Abbey, of which the chief part is still entire; and joining to the North end of the arches, seem a continuation thereof; or else by Robert de Gravel, sacrist, during the Abbacy of Sampson, who died 1221; he having purchased the vineyard and surrounded it with a wall, these arches serving to connect the two walls, or rather being part of one of them, must have been built at the same time, and in all likelihood with the first mentioned. They seem not only calculated to give passage to the water, but also to form an occasional foot-bridge, by means of joists and planks laid from buttress to buttress, through which there are passages, the greatest distance being scarcely more than twenty-four feet. Contiguous to the Northern-most buttress was the East Gate, since pulled down. This gate was always in the custody of the Abbot; near it was a chapel of St. Nicholas, so that it seems very probable a bridge would be wanting here for the use of the Monks and servants of the Abbey. On the West side, within the walls, another set of arches appear; evidently for a foot bridge,

above five feet broad. These arches, which appear beneath those on the East side, have a very singular effect, and are by some thought of the more ancient construction."

The Eastern Gate of the town was formerly situated near the Abbot's Bridge, at the beginning of Eastgate Street. It was destroyed about the year 1760.

On the right may been seen the

EASTGATE STATION,

Which stands on the Sudbury Line, and was opened on June 1st, 1865.

At the angle of the two roads to Fornham and Barton, are the remains of

ST. NICHOLAS'S HOSPITAL,

Which in 1281 was assigned to the Precentor of the Abbey. It is mentioned as far back as 1223. In the 26th Henry VIII. its clear income was rated at £6 19s. 11d. The window at the angle of the roads was placed there by P. Bennet, Esq., when the Chapel of the Hospital of St. Petronilla or Parnell, on Southgate Green, of which it was the Eastern window, was pulled down.

Coming back towards the town, and turning to the left, a short distance before coming to the Abbot's Bridge, the visitor sees before him the

NEW GRAMMAR SCHOOL,

Of which the memorial-stone was laid on July 1, 1882. In 1550 Edward VI. ordained by Letters Patent that there should be a Grammar School at Bury St. Edmund's to be called the Free Grammar School of King Edward the 6th; to consist of a master and ushers, under the control of 16 Governors, who should be a body corporate, and have the management of the possessions, revenues, and goods of the School; and his Majesty thereby granted to the Governors the then late chantry in Kyrketon, *alias* Shotley, with the lands thereunto belonging in Kyrketon, Shotley, and Chelymton, and the then late chantry called Clopton's Chantry, in Melford, with the lands thereunto belonging in Melford, Waldingfield, Semer, and Carsey, and also the Manor of Collingham Hall. This was the first of all the Schools founded by Edward VI.

Among the many eminent men who were educated at Bury School may be mentioned JOHN GAUDEN, Bishop of Worcester, author of *Icon Basilike*; W. SANCROFT, Archbishop of Canterbury*; *the only two men* (JOHN JELLIAND BRUNDISH and SIR E. H. ALDERSON), *who ever obtained the triple honour at Cambridge of Senior Wrangler, First Smith's Prizeman, and Senior Medallist*, and many others. The list to 1850 includes an Archbishop, six Bishops, a Keeper of the Great Seal, five Judges, three Heads of Houses; three Senior, two Second, and

* The writer has in his possession the silver medal of the "Seven Bishops." On the obverse is the head of Bishop Sancroft, with the inscription CVIL·SANCROFT·ARCHIEPISC·CANTUAR·1688, and on the reverse the heads of the seven Bishops who were committed to the Tower for refusing to distribute and publish the Declaration of James II. on Liberty of Conscience.

four Third Wranglers, and in all 28 Wranglers ; seven Senior and three Second Medallists.

Of all the classical prizes in the University of Cambridge, obtained between 1806 and 1814, the largest number was carried off by Bury School.

Every year there are two Exhibitions to the University of Cambridge or Oxford, one of £40 a-year for four years, founded by Mr. Hewer, and one of £20 a-year for three years, founded in 1670, by Dr. John Sudbury, Dean of Durham. There are also two gold medals, the Bishop of London's Medal and the Tercentenary Medal. In addition to these a considerable number of books are presented as prizes at the annual Speech-day.

Crossing the river which runs at the bottom of the Botanic Gardens, the visitor finds himself in the midst of the ruins of

THE ABBEY.

The body of St. Edmund was first buried in the earth, in an obscure Chapel at Hoxne, and 33 years after removed to Beodericsworth, or Bury, where a large wooden Church had been built to receive it. Through the favour of Bishop Aylwin and King Canute, the Benedictines were enabled to get the Monastery into their own hands, and built a new Church which was consecrated in 1032. Under the auspices of Abbot Baldwin another Church was built, which received the body of the "King, Virgin, and Martyr," in 1095. This was St. Edmund's Church, and continued to be the Abbey Church till the Reformation. This magnificent structure is thus spoken of by Leland :—"A city more neatly seated the sun never saw, so curiously doth it hang upon a gentle descent, with a little river on the east side ; nor a Monastery more noble, whether one considers its endowments, largeness, or unparalleled magnificence. One might even think the Monastery alone a city ; so many gates it has, some whereof are brass ; so many towers ; and a Church, than which nothing can be more magnificent ; as appendages to which there are three more of admirable beauty and workmanship in the same church yard."

THE ABBEY CHURCH (or, *Church of St. Edmund*),

Was 505 feet in length, the West front was 240 feet, and the nave 33 feet broad. The West front had two large side Chapels, St. Faith's and St. Catherine's, one on the North-west, and the other on the South-west, and at each end an octagon tower, 30 feet each way. The Shrine of the Saint was preserved in a semicircular chapel at the East end, and on the North side of the Choir was the CHAPEL OF ST. MARY, 80 feet long, and 42 broad. Beneath the Shrine was the CHAPEL OF SAINT MARY *in cryptis*, 100 feet in length, 80 in breadth, with the roof supported by 24 marble pillars. This Chapel contained a fountain of water. The walls of the ABBEY CHURCH itself were of great thickness, and made of rubble cased with stones, brought by the permission of William the Conqueror, free of expense, from the quarries of Barnack in Northamp-

tonshire. Private houses occupy the principal arches of the West entrance. The octagon tower is now used as the Registrar's office. The great bell tower was built by Abbot Sampson, who was very much helped by the townspeople, and rebuilt after its fall in 1430, by Abbot Curteys. There was a high tower at the end of the nave, between the transepts. The base of the piers of this tower, and of the pillars forming the East aisles of the transepts, still remain. Against the North-east pier are three tablets, that on the South side recording the discovery and disinterment, in 1772, of the Body of Thomas Beaufort, Duke of Exeter, second son of John of Gaunt. The body was discovered by some labourers employed in breaking up part of the ruins of the Church. It was in a leaden coffin, which had been enclosed within an oak case. The features, the nails of the fingers and toes, and the hair, which was brown with a sprinkling of grey, seemed as perfect as ever. The body was enclosed in a strong oak coffin, and re-interred at the foot of the pillar before-mentioned. This Duke of Exeter died at East Greenwich, in 1427, and, as his will directed, was buried near his Duchess in the Abbey Church of Bury St. Edmund's, at the entrance to the Chapel of Our Lady, close to the wall on the North side of the Choir. That at the North side records the names and the titles of the 25 Barons appointed to enforce the observance of the Magna Charta. That on the North-west contains an inscription written by Dr. Donaldson, 1847. Eastward from the Northern transept was the Chapel of Our Lady, built by Abbot Simon de Luton, who died in 1279. On the East side of the South transept was St. Andrew's Chapel, built by Abbot Anselm, who died in 1218. At the South door of the Church was the "Pity Rood," or "Ruby Rood." The High Altar was of porphyry on a silver table.

The following account of a celebrated crucifix, formerly in the Abbey Church, is taken from a small pamphlet printed in 1884 :—

"This Crucifix was made after the model of that of Lucca, commonly called "The Holy Face of Lucca," by order of Abbot Leofstan (1044-66), who had it erected at St. Peter's altar, in the Abbey Church of Bury St. Edmund's, as Battely informs us in his *Antiquitates*, p. 42. The same author says that the Crucifix at Bury was held in great veneration, and was famous for miracles. The same may be said of that of Lucca, it being commonly believed that the face of this image was a true likeness of Our Lord's. This Crucifix is said to have been the work of St. Nicodemus, the disciple of Jesus Christ, in his retirement at Ramla, whither he had fled from the persecution of the Jews, which broke out upon the preaching of the Gospel. It consists of a Cross of oak, on which is fastened, by four nails, a life-sized figure, carved in cedar. Tradition relates that St. Nicodemus, before attempting to carve the Holy Face, betook himself to prayer, then fell asleep, and when he awoke he found it finished. In the figure of Our Lord, only His sacred hands, feet, head, and neck are visible, the rest of His Body being covered by a robe, carved in the wood. The Crown of Thorns is omitted, as also the inscription, INRI. In the early ages of Christianity, a more truthful representation of the Crucifixion

would have occasioned the scoffs of the Jews and the scandal of the Gentiles, and was, therefore, omitted. The robe above-mentioned has a plain border at the bottom and at the cuffs, but it is slightly ornamental round the neck. We shall mention below the ornaments subsequently added. A thin gilt girdle is carved round the waist and tied in the centre, the two ends descending to the feet of the image. The Crucifix at Bury St. Edmund's was carved and adorned in like manner, but was, no doubt, afterwards decorated by the piety of the faithful, like that of Lucca. The Crown seems to have been added at a very early date, as appears from coins and seals of the Eleventh and Twelfth Centuries. The present Crown was completed A.D. 1655, and contains 16 lbs. 3 oz. of gold, and is chased with a great number of brilliants, pearls, and precious stones. The Collar is made of 2 lbs. 4 oz. of gold. The Pendant and Stars on the breast are composed of 337 diamonds. The Robe, embroidered in gold, contains 23 gothic medallions, each containing the bust of some Saint, except the centre one at the bottom, which represents the Virgin and Child. The medallions in the maniples are included in the number. The Nimbus of silver, with its angels, arabesques, and rosettes of imitation gems, is a style of ornament common in the early ages. 'The hard Cross' says S. Paulinus, in the Fourth Century, 'is encircled by a Crown of flowers, with which it is dyed, as it were, with the blood shed by Our Lord.'

"St. Nicodemus carefully concealed, in a cavity between the shoulders of the image, two phials containing the Blood of Jesus Christ, which he had washed from His Wounds at His burial. These phials, with their sacred contents, are still preserved, the one at Lucca, and the other at Sarzana. 'The Holy Face of Lucca' is venerated in the Metropolitan Church of that city, in a beautiful chapel, the work of the celebrated sculptor, Matteo Civitali; and the Eleventh Centenary of its arrival in Lucca was solemnized A.D. 1882."

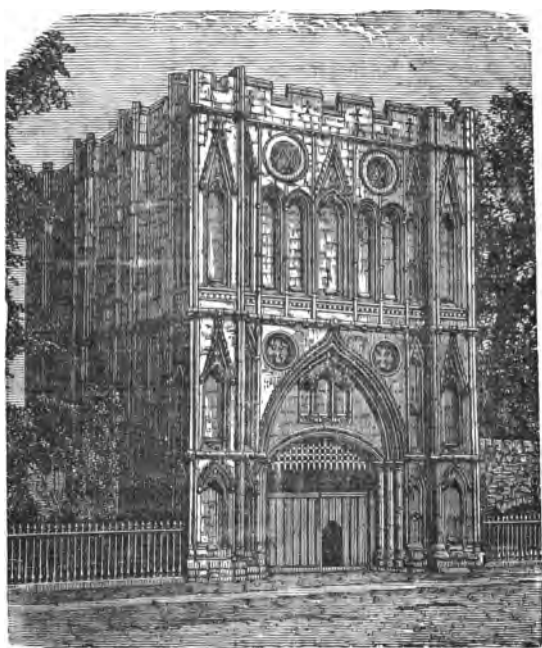
In 1783, on breaking up some foundations in the North wall of St. Edmund's Church, four antique heads, cut out of single blocks of free-stone, and rather larger than the natural proportion, were found.

The *history* of the Abbey will be found in Part III. of this book, under the heading of HISTORY OF THE MONASTERY.

The ruins of the Abbey include the remains of the walls of a building in the form of a parallelogram, where, probably, the Refectory formerly stood, and a tower, near the river, commonly known as the fishing-tower. Crossing the river is the three-arched Abbots' Bridge. The embattled wall on the South side encloses what was formerly the Abbots' mint. The wall which encircled the Abbey, of which considerable part still remains, was built during the Abbacy of Anselm, by Hervey, the Sacrist. Having examined the ruins, and glanced over the Botanic Gardens, occupying about five acres, in which they stand, the way out leads through the

ABBEY GATE,

Of which an illustration is given. It was erected after the destruction



THE ABBEY GATE, BURY ST. EDMUND'S.

by the townspeople, in 1327, of the original entrance to the Abbey. Its height is 72 feet, but formerly turrets at the angles rose 14 feet higher. It stands 62 by 40 feet. The architecture is of the best period of the Gothic style, richly ornamented with devices, and niches for the reception of statues. The West front, facing the Angel Hill, is divided into two horizontal compartments by an ornamented band, and perpendicularly into three. Near the top of the building are two medallions, each representing two interlaced triangles. In the wall and arch is a groove for the reception of a portcullis. In the North-west and South-west angles were circular staircases, the latter of which is sufficiently preserved to enable visitors to ascend to the roof, which has lately been undergoing repairs, having sunk some three inches. At these angles were formerly two octagon turrets, each 14 feet high. At the beginning of the 18th century one was blown down, and the other was removed. The top of the building has five embrasures at each end, and seven on each side. The interior of the gateway is unequally divided by a stone partition, and its arch was furnished with gates of brass, of which the hinges still remain. The entrances to the staircases are within the inner division; thus, supposing an enemy to have forced the portcullis and obtained possession of the ante-gateway, the occupants of the fortress would still have had access to its upper parts. On the interior of the walls within the first gate are carved the shields of Edward the Third; John of Eltham, Duke of Cornwall, his brother; Edward the Confessor; Thomas de Brotherton, Earl of Norfolk; and Henry, Earl of Lancaster. The large and beautiful window at the East end, gave light to a room 28 feet square in which traces still remain of the fire-place on the South side. From the summit of this tower, a good view may be obtained of the

BOTANIC GARDENS,

Which in 1831 received the large collection of plants, formed by N. S. Hodson, Esq., A.L.S. Part of the ground is laid out in a circle, like the Botanic Gardens at Brussels. Mr. R. Pettit is the present lessee.

The street opening from the top of the hill is

ABBEYGATE STREET.

The *Bury Post* for March 21, 1792, has the following notice:—"At a meeting of the Committee appointed for new paving the Cook-Row, in this town, on Monday last, it was agreed with the approbation of *The Alderman*, and with the consent of the inhabitants, that the said street shall henceforth be called and known by the name of *Abbey-Gate Street*."

Gillingwater says:—"It seems to be generally believed, that the Angel-inn in this town, the rising ground called the Angel-Hill, together with the premises on the South side contiguous thereto, did all of them originally belong to the Abbey, and were appendages to that religious foundation, and some circumstances which have occurred in these more modern times, have tended to strengthen the conjecture; for instance, as some workmen a few years since, were employed in repairing an old

house, on the South side of the Angel-Hill, they struck an iron bar through the floor, in making a small wine cellar, under what was then Anderson's coffee-house. The place below was very spacious, had a plain arch, was more than 20 feet long, and there appeared to be a subterraneous passage from it to the Abbey. This place was thought by some to have been a buttery to the Abbey; by others, offices belonging to the steward; and it was also said, that the last Abbot resided there; but if this latter circumstance was the case we apprehend it must have been immediately after he had resigned the Abbey, and before he was able to furnish himself with a more suitable habitation, which he afterwards did in Bury.

It is further said, that several persons went down into this passage, and passed a considerable way in it; one man in particular, who having ventured too far, was lost; probably he was instantly suffocated by some unwholesome vapours, which he there met with. He went along playing on a violin, as a signal of his safety, and was heard to a considerable distance, but the music suddenly stopping, he was heard of no more. Part of a staircase was discovered here, formed of freestone, probably it led to this passage. The North side also of the Angel-Hill, the Cook-row, &c., exhibit evident signs of their having been used formerly for some purposes or other, belonging to the Abbey, particularly the house at the corner of the Cook-row, where there are several very singular cellars, from whence you descend six steps, into a place like a kitchen, in which is a chimney, and several ovens, having a large arch at the end, where you ascend up a flight of steps to the Angel-Hill. There are six different departments here now, though probably at first they were only one. The door leads to the Abbey-gate, and is opposite to it. Over the door is a grotesque head. These cellars seem (as is supposed) to have served as kitchens, to the Abbey.

All the space from the Angel-inn to the Abbey-gate, over the plain, was made use of during the prosperous state of the Abbey, for carriages, kennels, hawks, horses, &c., belonging to the same; the Angel-Hill therefore at that time, was not, we apprehend, common to the public in general, but private property belonging to the Abbey, and confined solely to the use of the monastery."

Passing up the right-hand side of Abbeygate Street, the visitor may notice the house now occupied by Mr. Guiver, confectioner, &c. This was the birthplace of Dr. Pretymann Tomline, Bishop of Worcester, tutor and biographer of William Pitt. Crossing the road and returning towards the Angel-hill, the new

COUNTY CLUB-HOUSE

And a pile of new shops are passed. These were erected on the site of the old buildings which were destroyed by fire in 1882.

Turning to the right, and keeping to the top of the hill, the next object of interest is

THE ANGEL HOTEL.

The Angel Inn is mentioned as early as 1452, but the present house

was erected in 1779, at a cost of £2000. It occupies the site of three ancient inns known as "the Angel," "the Castle," and "the White Bear." The Angel Inn was given to the Guildhall Feoffees, 4 and 5 Philip and Mary, with the adjoining house called "the Castle," by William Tassel, Esq. ; and still forms part of the Guildhall estate.

Passing along the bottom of Angel Hill a good view is afforded of the front of

THE ATHENÆUM,

Which was established in 1853. This building contains a Museum, Lecture-hall, Reading-room, Library, &c. The Museum contains a fine collection of stuffed birds, a large number of antiquities found in or near Bury, and other objects of interest. The Library has been enriched by the addition of the volumes belonging to the Mechanics' Institute, which was founded in 1823 and amalgamated with the Athenæum in 1875.

The building to the rear of the Athenæum was for many years used as *the Six Bells Inn*, but at the beginning of the present year (1885), it was purchased at a cost of £340 by the parishioners of St. James's, to be used as a place of meeting for the Parish Club, Lectures, &c. It is now called

THE ABBOT ANSELM INSTITUTE

In honour of the founder of the original S. James' Church.

Exactly opposite this building is the West front of

ST. JAMES' CHURCH,

Which was originally built about the year 1125 by Abbot Anselm, who was dissuaded by his brethren of the Abbey from his intention of going on a pilgrimage to the shrine of St. James, at Compostella, in Spain, and in compliance with their recommendation, founded this church, in honour of that Saint, at Bury. The present structure, though far advanced in 1500, was not finished till the Reformation, when Edward VI. gave £200 to complete it, as appears from the following inscription over the inside of the West door:—"Our most Noble Sovereign Lord, EDWARD the VI. by the grace of God, Kyng of England, France, and Ireland, Defender of the Faith, and in Earth of the Church of England, and also of Ireland, the supreme hed, of his Godly devotion, gave to the finishing of this Church, ccl. and also, xxl. yerlye, for the mayntenance of a Fre gramere Schole within this Town, at the humble Suite of John Eyre, and Xtopher Peyton, 1551. Long Lyfe and blysse to our Kyng."

The church is a fine Gothic structure of freestone, to which the Norman Tower at the entrance to the churchyard serves as the bell tower. The nave and aisles are about 137 feet in length, and 69 in breadth ; and the chancel 56 feet 8 inches, by 27 feet 5 inches. The West end is particularly beautiful, and the windows are numerous, large, and handsome. The chancel was rebuilt in 1711.

St. James's, like St. Mary's, appears to have been formerly in high estimation for its numerous altars and chapels.

The South Aisle was known as St. Mary's Aisle; at the West end of which was the Jesus Altar.

The chapel of our Lady was in a South porch, there was a chapel to St. Anne, and chapels or altars to St. John, St. Laurence, St. Mary, St. Michael, St. Peter, St. Stephen, and St. Thomas à Becket. At the altars of St. Laurence and St. Thomas à Becket, chantries were established. In the North aisle was formerly a picture of the Salutation. In the church were images of St. John Evangelist, St. James, and the Blessed Virgin. The original roof of the nave is supposed to have been a low-pitched timber roof. This was taken down in 1777, and replaced by one of deal.

In 1862 the present high-pitched roof was begun under the direction of Sir Gilbert Scott. A new chancel was built on the foundations of the old one, which was taken down; and the chancel aisle having given way under the pressure of the new roof, another one was built. The reredos, the gift of Messrs. Oakes, Bevan, and Co., is very beautiful. The beautiful octagonal font was the gift of Mr. Alured Bevan; each of its 8 faces represents some instance of baptism from the Holy Scriptures; and buried beneath it is the much plainer old one, through which the consecrated water passes, before escaping. A valuable library, which belonged to this church, was kept at the East ends of the two aisles till 1847, when it was removed to the Guildhall.

The window in the South aisle near the West door, is made of fragments of coloured glass from the old windows of the church. The lower part represents the history of Susanna, while in the upper lights are the figures of David, Joram, and Jehoshaphat.

The centre of the large East window represents the Transfiguration of our Lord. On either side of Him stand Moses and Elijah, while around are various scenes from the Scriptures. Above are the symbols of the four Evangelists, and other appropriate designs. The subject of the West window is the Last Judgment; the Father seated on the Throne above, while before Him the "angels in wonderment fall"; on either side the four-and-twenty elders. In the centre of the lower lights the Saviour attended by the trumpet-sounding angels, weighs the souls of the dead, who rise from the graves at His feet. On the right hand side the angels welcome home the redeemed, while on the left the wicked are condemned to unquenchable fire. In the upper lights are represented the figures of the adoring seraphim, each with six wings (Isaiah vi., 2).

In the *S. James' Parish Magazine* for January, 1883, is the following notice respecting the "Parish Windows":—"It will be remembered that the scheme prepared for filling the aisle windows with painted glass contemplated a range of New Testament subjects on the South side, and of Old Testament subjects on the North side of the church. As the order of these subjects is carried from West to East, leading on to the principal events of the life of Our Lord, depicted in the chancel windows,

and as it seemed desirable that the decoration of the church should be begun at the East end, the three windows now put in are the last in the New Testament series. The subjects in the lower part of the windows are, 1. Our Lord bearing His Cross. 2. His entombment. 3. His appearing first to S. Mary Magdalene. 4. His being made known to the disciples at Emmaus in the Breaking of Bread. 5. His dispelling the doubt of S. Thomas on the following Sunday. 6. His appearing to the seven disciples at the Lake of Tiberias. 7. The election of S. Matthias into the place of Judas. 8. The descent of the Holy Ghost. 9. The Martyrdom of the first Martyr—S. Stephen. Above these subjects is a range of figures which will ultimately follow the twelve Apostles in the preceding windows yet to be furnished. These are, in the first window, S. Paul, between his two fellow-labourers, S. Luke and S. Mark; in the next, S. Barnabas, S. Stephen, and S. Clement. These complete the series of Saints mentioned in the New Testament, and they are followed in the last window by S. Alban, the protomartyr of England; S. Augustin, by whom the Christian Faith was revived in this country when it had been well-nigh suppressed; and, lastly, S. Edmund, whose claim to be commemorated in this place will be generally allowed. It only remains to mention the figures of Angels and Saints in the small openings in the upper part of the windows. In each window are two Angels bearing emblems of the Passion of Our Lord, and below them two others with censers. On either side is a half figure of one of the Saints from the Prayer-Book Calendar, S. Martin, dividing with his sword his military cloak, in order to give half to a poor man; S. Benedict, founder of the great religious order of which Bury was one of the chief Abbeys; S. David, first Bishop of the See which bears his name; S. Etheldreda, foundress of the church which is now represented by the Cathedral of Ely; S. Boniface, the great English missionary who went forth in the eighth century to preach the Faith in Germany and was martyred by the Pagans; and, lastly, the Royal Saint, Edward the Confessor."

Two monuments will be seen near the West door, one to the Right Hon. James Reynolds, Chief Baron of the Exchequer, who died in 1738, and the other to Mary, his wife. He is represented sitting in his robes of justice; on each side is a weeping figure, and above is his coat of arms, with other embellishments.

One of the monuments is to Edward Darbie (died 1651), who founded a public catechising every fortnight for 65 poor people of S. James's parish, each of whom was to have a twopenny loaf each time of their catechising, for their further encouragement.

At the entrance into the chancel is a large stone, showing the figure of a bell and casting-pot; sole relic of the race of bell-founders who flourished in Bury before the Reformation. The last bell cast in Bury was sold with some other fine old bells, to pay for repairing the organ.

The church has about 2000 sittings. The present Vicar is the Rev. Canon Harrison, M.A., and the Curates are the Rev. J. H. Upcher, M.A.; Rev. F. R. Cocks, B.A., and the Rev. A. W. Ivatt, M.A.

A few yards further stands

THE NORMAN TOWER,

This magnificent Tower was built about 1090, during the Abbacy of Baldwin, as the grand portal to the church of St. Edmund. It now serves as a Bell Tower for St. James's Church, and has been pronounced by competent authorities to be the finest building of its kind and period extant in Europe. In 1846-7 extensive repairs, costing £2370, were taken in hand, as various cracks had appeared, and the walls were thrown out of the perpendicular. The height is about 86 feet, and the tower is 36 feet square. The walls are 5 feet 10 inches thick. There is a circular stone staircase at the North West angle. In the centre of the South wall is a square-headed doorway, which was the porter's gate or postern. The chamber over the gateway, and the third and fourth stories are each 23 feet 8 inches square. The latter contains a peal of ten bells, and is lighted by twelve windows, three on each side, as in the third storey.

The four eyelet windows up the staircase, at the North West angle, are pointed, and the heads are each cut out of a solid stone. Should the embattled coping on the top of the Tower, be (as it has every appearance of being) the original finish, it is probably the earliest specimen of embrasure work in existence. The ground round the Tower has accumulated nearly six feet above the original level.

Passing between this Tower and S. James's Church

THE CHURCHYARD

Is entered. This was formerly known as the Cemetery of St. Edmund ; and was under the care of a keeper, whose office it was to open and shut the gates at appointed times. The parts of the Churchyard assigned to the two parishes seem to have been distinctly marked, but there is now no defined boundary line. There was also a spot called the *Cemeteryum fratrum*, or Cemetery of the Brethren. This was probably at the East end, and on the South side of the Abbey Church, where skeletons of bodies that were buried without coffins have often been found, with small crosses of lead, of various forms—some in the Maltese form ; and most of them inscribed *Crux xpi triumphat* on one side, and *Crux xpi pellit hostem* on the other. In the Churchyard were mortuary chapels dedicated to St. Andrew, St. Edmund, and St. John ad Montem. Some of these had dwellings with small gardens attached, for the officiating priests.

The Churchyard Cross was known in the 15th century as the "great cross." Miracle plays were performed, and shows, wrestlings, and other sports took place in this Churchyard till 1197, when they were forbidden by Abbot Sampson, in consequence of the disturbances which took place between the townspeople and the servants of the Abbey.

After the Dissolution of the Monastery, the Churchyard was included in the grant of the site of the Monastery to John Eyre, Esq. In 1798, being then the property of the executors of J. Spink, Esq, it was sold by auction for £330, and was purchased by James Oakes, Esq., who



THE NORMAN TOWER, BURY ST. EDMUND'S.

shortly after conveyed it to the Corporation, in which body it is still vested. The walls within the iron palisade in the centre are the remains of the "Chapel of the charnel," founded by Abbot John de Northwold, in 1301, the year of his own death. The charter of foundation recites that "lately passing over the Cemetery allotted for the burial of the common people," the Abbot had observed "not without sorrow of heart and pressure of vehement grief," how many of the graves had been violated by the multiplied burials of bodies, and the bones of the buried "indecently cast forth and left." He, therefore, directed a chapel to be built, "covered with stone competently, under the cavity of which the buried bones may be laid up or buried reverentially and decently in future;" and that "that place shall happily be rendered most famous by the perpetual celebration of the masses of two chaplains;" one of whom was to carry the pastoral staff before the Lord Abbot on public occasions and in processions. The two Chaplains were endowed "with the whole profit of the ministry or office of the clerk serving with us of our pastoral staff, which is called 'le Staphacres'" (*i.e.*, the crop of an acre of corn in various Manors around the town), and the number of Chaplains was to be increased as the amount of alms and legacies would allow. They were only to be removable "for incurable infirmity or evident honest cause," and then to be maintained in the Hospital of St. Saviour, unless "overspread with such a contagious disease, that among other men he or they cannot decently keep company, and then in the Hospital of St. Peter or St. Nicholas." A third Chaplain was provided by William de Rokelond, the then Prior; and a house in Bernewelle Street (now College Street) was assigned to them for a residence.

In 1637 the Chapel was "a common alehouse," and was also called "a common nuisance." Afterwards it was a blacksmith's shop. Alderman Spink, who intended it for a family mausoleum, put up the iron palisades. In 1844 the entrance to the crypt was discovered; the stairs were gone, but the floor, which was covered to the depth of two feet with bones, was found to be paved with Barnack stone.

On the wall of the Mausoleum is a tablet bearing the following inscription:—

To the memory of
HENRY COCKTON,
Author of "Valentine Vox," "Sylvester Sound," "The Love Match," and other Works. His remains were interred in this Churchyard, June 30, 1853. No stone marks his resting-place. A few admirers of his genius raised this tablet to his memory, A.D. 1884. His Works are his best Monument.

There is also one in memory of Mary Haselton, "who being in the Act of Prayer, repeating her Vespers, was instantaneously killed by a flash of lightning, August the 16th, 1785. Aged 9 years."

In the South-east corner of the Churchyard stood the church or chapel of St. Margaret, said to have been rebuilt in the time of Abbot Anselm. Leland speaks of its large and beautiful windows and describes it as of curious workmanship. In the will, dated 1512, of John Sygo, is a bequest of 40s. "to the reparacion of the chapell of Seynt Margarete, of Bury."

On the South side of the chancel house was "The Pardoned Grave," in which were buried those persons who had escaped the punishment of purgatory by payment.

The brick building on the North side of the Churchyard is the

CLOPTON'S ASYLUM.

In 1730, Poley Clopton, M.D., devised unto thirteen trustees, so much of his estates as should be of the yearly value of £300, upon trust, that they should erect a convenient house in Bury, for the reception and maintenance of six poor men and six poor women of Bury, of the age of 60 or upwards; half of them from each parish. In pursuance of this bequest, two farms at Stisted, and a farm at Liston and Foxearth, in Essex, were conveyed to the trustees, in 1733, and the charity was established by a decree of the Court of Chancery, in 1736, which requires that the alms-people shall be such as have not received parochial relief. The Asylum has a garden of nearly half an acre. The establishment consists of 12 alms people, a matron or housekeeper, a butler, and occasional nurses. All of them, except the nurses, are completely clothed and maintained and provided with medical assistance, at the expense of the charity. Over the entrance are the arms of the founder, and a Latin inscription.

Near the East wall of the churchyard is the grave of Robt. Weldhen, a blacksmith, who died in 1820, aged 86. The epitaph, now somewhat defaced, runs thus:—

My sledge and hammer lie reclined,
My bellows, too, have lost their wind,
My fire's extinct, my forge decayed,
And in the dust my vice is laid,
My coals are spent, my iron's gone,
My nails are drove, my work is done.

THE SHIREHALL

Which stands near the South entrance to the Churchyard, is said to have been built on the site of St. Margaret's Church. Thomas Badby, 12th July, 20th Elizabeth, gave the Shire House, and a piece of land on the North side, for the Feoffees' use for the Assizes and gaol delivery, &c. The Courts were re-built in 1841-2. The Crown Court is 58 feet by 40 feet, and the Nisi Prius Court, 42 feet by 40 feet.

St. Margaret's Gate, the Southern entrance to the Monastery, was situated between St. Mary's Church and St. Andrew's Church, and was taken down in 1760. A large stone, with the figures of four angels, was on the top.

Opposite the South entrance to the Churchyard is the

COURT HOUSE,

Where the Judges lodge during the Assizes. It was built by John, first Earl of Bristol, and, in 1755, Dr. Messenger Monsey, M.D., resided there.

Turning to the left, after leaving the building above referred to, the South side of

ST. MARY'S CHURCH

Is seen, and just round the corner is the West door. The church

is a fine specimen of the Perpendicular style, and was built at the beginning of the 15th century, but the lower part of the tower, with the sacarium and crypt under it, are remains of an earlier building. The church is altogether 213 feet 6 inches in length, the length of the nave being 140 feet 6 inches, chancel 55 feet 6 inches, and sacarium 17 feet 6 inches. The breadth of the nave and aisles is 68 feet. The West window is believed to be the largest in any parochial church in the kingdom, being 35 feet 6 inches high, and 18 feet 6 inches in breadth. It was entirely reconstructed in 1844, when the church was completely restored, under the direction of the late Mr. Cottingham, architect, at a cost of £5000. A South porch, erected previous to 1523, was pulled down in 1831, when the brick wall, which enclosed what was termed "The Little Churchyard," was removed and the space opened to the public. The beautiful North porch, known as "The Nottingham Porch," was erected in compliance with the will of John Notyngham, grocer, in 1437. Above the doorway, on the cornice, is the following inscription:—*Ora pro animabus Johannis Notyngham et Isabelle uxoris suæ.* The richly-groined roof was, till within a few years, concealed by a case of plaster. Within the octagonal pendant in the centre, is a figure of God the Father, surrounded by angels. The inner door belonged to the earlier church, and is an example of the style of the 13th century. Legacies were frequently directed to be paid in this porch, till near the end of the 17th century. The tower contains a good peal of 8 bells. The curfew bell is still tolled; and a bequest of land, in 1509, by John Pervey, towards the ringers' charge, continues to be received by the parish.

The recess between the West wall and the tower was a chapel to St. Wulstan. Here ecclesiastical courts, visitations, &c., were often held. The fine organ was built by Gray, of London, in 1826, at a cost of £1000, and improved in 1844, and again enlarged and removed into the choir in 1868. The font and reading-desk were designed by Mr. Cottingham. The arms on the former are those of the donor, J. Fitzgerald, jun., Esq., then patron; the town of Bury, and the Sees of Canterbury and Ely. The elegant double branch scone to the pulpit was the gift of Mr. Thomas Farrow, the contractor for the restoration in 1844. On the scrolls held by the angels are these verses: *In Him was life, and the life was the light of men. O, send out Thy truth: let them lead us.* The North aisle is called St. Peter's aisle; the South, St. Mary's aisle; and the North chancel, Jesus aisle, being named from the principal chapels and altars that stood within them. The chancel aisles were erected in 1845 by Jankyn Smyth, the town's great benefactor, who bequeathed a piece of land for their reparation. Jankyn Smyth's chantry chapel (dedicated to St. John the Baptist) was at the end of the nave; that of his friend John Baret (dedicated to Our Lady) was in a similar position at the South aisle. The arms in the side windows, by Willement, are those of the principal subscribers to the restoration of the church in 1844.

The handsome oak benches were erected in 1869, on the exact model

of the old ones found in the church, and were executed by Mr. Lot Jackaman, who presented the carved lectern.

The raised tomb on the North side of the chancel, with the effigies of a knight and a lady, is that of Sir William Carew, Knight (died 1501), and his first lady, the heiress of the Drurys and the widow of Thomas Hervey, Esq., ancestor of the noble family of Bristol. His second lady, heiress of the Chedworths, died in 1525, and was buried here. The corresponding tomb on the South side is that of Sir Robert Drury, Knight, who was Privy Counsellor to Henry the Seventh, and died in 1536.

The inscription on the brass tablet against the pier on the South side of the chancel, to the Rev. George Estye, one of the preachers here, was written by Bishop Hall, of Norwich, whose cipher is affixed. The brass at the East end of the North chancel aisle, with the figure of a priest, is that of John Fyners, LL.B., Archdeacon of Sudbury, who died in 1509. The effigies of a man and his wife, on the brass in the South chancel aisle, are believed to be those of Jankyn Smyth and his wife, who died in 1481. The neighbouring stone is to John Smith, Esq., of the Middle Temple (died 1650), the last representative of the family name. The stone in the same aisle, bearing the marks of a heart, and the letters I.H.V.S., was the gravestone of Ela, widow of Sir. Robt. Shardlow, (died 1457). In the chancel is a gravestone to Dr. Nicholas Clagett (died 1719), Archdeacon of Sudbury, father of Bishop Clagett, of Norwich.

There are also a large number of monuments and brass tablets bearing the names of many local families.

There are several monuments of great interest. The earliest in date is that of John Baret, at the East end of the South aisle. It is an altar tomb, surmounted by a figure of a corpse in a winding-sheet, which is laid open to exhibit the havoc which death has made upon the body. On the "schete" around the head are these words: *Ecce nunc in pulvere dormio*; and under the head and along the side of the body: *Dne secundu actu meu noli me judicare Nihil digna i conspectu tuo feci. Ideo deprecor magestate tua ut tu Deus deleas iiquitate meam. John Baret.* On the end of the stone :

Ion	Ho that wil sadly beholde me with his ie May se hys owyn merowr a learne for to die.	Baret.
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And on the pedestal :

Wrapped in a schete as a ful rewli wrecche
No mor of al myn good to me ward will strecche
From erthe I kam, and on to erthe I am browht ;
This js my natur, for of erthe I was wrowght :
Thus erthe on to erthe togedir now is knet.
So endeth each creature Q'd John Baret.
Querfor 3e pepil in weye of charite
Wt 3ur good p'yeris, I pray 3u help me,
For lych as I am right so schul 3e all be,
New God on my sowle haue m'cy and pite. Amen.

The panels in front of the tomb contain the figure, monogram, and motto of the deceased. At the East end is an *Agnus Dei*, within a scroll bearing the words : *Deus propitius esto michi peccatori*.

The window over the chancel arch, representing the Martyrdom of St. Edmund, was painted by Willement, and was the gift of J. H. P. Oakes, Esq. The doorways on either side of the arch are those which communicated to the rood gallery. It was unusual for parish churches to have more than one approach to the rood. By these doors the gospeller and epistler ascended each on his own side, when the gospel and epistle were to be sung. The carved work on the choir seats is curious. The door on the South side of the sacarium originally led to a vestry, built against the church, but since removed. It now leads only to the crypt. The communion table and chairs, designed by Cottingham, and carved by Nash, were the gift of W. E. Image, Esq., of Bury. The beautiful reredos, which cost £160, was presented by the late Miss Eliza Harrison, in 1847. The East window, by Wailes, is the gift of Dr. Blomfield, late Bishop of London, the late Capt. Conran, and C. C. Smith, Esq., of Bury. It contains figures of St. John, the Virgin Mary, St. James, and St. Peter, with the following illustrations beneath them :—St. John writing his gospel; the Nativity; the Transfiguration; and the charge to St. Peter, "Feed My Sheep." In the heading are angels bearing the crown of thorns, the seamless coat, the cross, implements of the crucifixion, and scrolls, &c.

The following account of "The Queen's Window," is taken, *verbatim*, from *Mary Tudor*,* a work produced in 1882, by Mr. Francis Ford, of Bury St. Edmund's. Amongst other interesting matter in its pages, is a long account of Mary Tudor's funeral, which has been transcribed from the original record in the Royal College of Arms.

"The painted window presented to St. Mary's Church, Bury St. Edmund's, by Her Majesty Queen Victoria, in memory of Mary Tudor, is the work of Messrs. Clayton and Bell, of London, and its principal subjects may be thus described :—

1. The marriage of Mary Tudor with Louis XII. of France, at Abbeville, the nuptials being solemnized by the Cardinal de Brie and two attendant Bishops. The Royal pair stand hand in hand, beneath a canopy of cloth of gold, borne by the Dukes of Angoulême and Alençon.

2. The entry of Mary into Paris, the Queen being borne in her State litter on the shoulders of men attired in Royal liveries, with Francis of Valois (afterwards Francis I.) riding at her side.

3. Mary, "La Reine Blanche" in her widowhood, seated in an apartment of the Hôtel de Cluny lighted only by wax tapers, in which, according to the etiquette of the French Court, she was bound to remain

* Price, 3s. 6d. May be obtained at Mr. Barker's Office, 3, Guildhall Street.

for a period of six weeks. Charles Brandon, the welcome Ambassador sent over by Henry VIII. to bring the Queen back to England, is conversing with her.

4. Mary's marriage with Brandon in the oratory chapel of the Hôtel de Cluny, in the presence of Francis I.

5. The reception of Mary by Henry VIII., in a spirit of reconciliation, on her return to England.

6. The interment of Mary's remains in St. Edmunds-bury Abbey.

The following subordinate subjects are also depicted in the lower portions of the upper lights :—

1. The visit of Erasmus and Sir Thomas More to the young children of Henry VII. at Eltham, in the year 1500.

2. The betrothal to the Prince of Castile in the King's presence-chamber at Richmond. The Archbishop of Canterbury is the chief officiating prelate, and Mary is seen kneeling beside the Lord de Bergues, who acted as proxy for the Prince of Castile.

3. The embarkation of Mary at Dover on her voyage to France. At the foot of the steps near which Mary is standing, taking leave of Queen Catherine of Aragon, we catch a glimpse of the sea, and of one of the vessels of the Royal fleet. Henry VIII. is also close at hand, as Mary, with a heavy heart, but relying on his kingly promise, quits the English shore.

In the traceried heading of the window are portraits of Mary Tudor, Henry VIII., the Prince of Castile, Louis XII., and the Duke of Suffolk, with their armorial bearings beneath them ; the smaller openings are filled with the Tudor rose and other ornaments. At the foot of the window is the inscription :—

" This Window was given by Queen Victoria, A.D. 1881, in memory of the Princess Mary Tudor, who died A.D. 1534, and lies buried in this Church."

A costly and most elaborate funeral followed, the body being conveyed by easy stages to the Abbey of St. Edmunds-bury, where her remains were received with due honour and were reverently interred. At the dissolution of the Monasteries the body of Mary was removed to St. Mary's Church, and placed in a plain altar-tomb at the North-east corner of the chancel. This tomb was first opened in 1731, when the Churchwardens designed to remove it, but on finding that it contained the coffin of the Royal lady this intention was abandoned*—for a time. About twenty years later the tomb was repaired at the expense of the Rev. John Symonds, D.D., Preacher or Lecturer at St. Mary's from 1742

* Tymms's *History of St. Mary's Church*.

to 1757, who placed on its Western face a marble tablet bearing the following inscription :—

Sacred to the Memory
Of MARY TUDOR,
Third Dau^r of HENRY y^e 7th KING of ENGLAND,
and QUEEN of FRANCE;
Who was first married in 1514, to
LEWIS y^e 12th KING of FRANCE,
and afterwards in 1517, to
CHARLES BRANDON DUKE of SUFFOLK.
She died in His Life Time in 1533,
at y^e Manor of WESTHROP in this coun^{ty}:
and was interr'd in y^e same Year in y^e
Monastery of ST. EDMUND'S BURY,
and was removed into this Church,
after y^e Dissolution of the Abbey.

In September, 1784, the tomb was re-opened, and an act of sacrilegious spoliation was committed. The leaden coffin of Mary was again found, bearing the rudely scratched inscription, "Mary Quene of Ffraunc 1533," and the Churchwardens, with the countenance of others who ought to have known better, not only opened the coffin and exposed the poor lady's remains to the vulgar gaze, but cut off portions of her long and beautiful golden hair, which was still in perfect condition, some of it being nearly two feet in length. One of these locks was presented to the Duchess Dowager of Portland by Sir John Cullum, who was present at the exhumation, and a paragraph published in the *Bury and Norwich Post* on the 5th of July, 1786, states that this lock was sold for six guineas at the sale of the Duchess's effects in that year. The following remark appended to the paragraph is sufficient to show the extent of the spoliation committed, and the shocking indifference with which it was regarded in those days :—

'The lovers of antiquity may deem it satisfactory to be informed that many persons in this town are in possession of the like relic, taken from the corpse at the same time, which, we have no doubt, they will gladly dispose of on such advantageous terms.'

The particular lock referred to passed into the possession of the Marquis of Chandos, and was sold with the rest of the Duke of Buckingham's treasures at Stowe, in the year 1848.

In addition to this the tomb was removed, and the coffin was deposited just below the level of the pavement, where it still remains, beneath the slab of Petworth marble, marked with five crosses, which covered the original structure. For a time Dr. Symonds' inscribed tablet occupied a panel beneath the East window, but it was subsequently removed to its present position on the North side of the sacrarium, two or three yards West of Mary's last resting-place."

The following is the scheme for the windows of the South aisle, the first three subjects occupying the lower, and the last three the upper, lights of each window :—

Subject—The Triumph of Faith.—Heb. xi.

1. The Sacrifice of Abel ; The Translation of Enoch ; The Building of the Ark—Abel ; Enoch ; Noah.
2. The Trial of Abraham's Faith ; The Prophecy of Sarah ; Isaac Blesseth Jacob and Esau—Abraham ; Sarah ; Isaac.
3. Jacob blesseth the sons of Joseph ; Joseph foretelleth the Exodus ; Moses keepeth the Passover—Jacob ; Joseph ; Moses.
4. Joshua compasseth the City of Jericho ; The Rescue of Rahab ; Jael sheweth the corpse of Sisera to Barak—Joshua ; Rahab ; Deborah.
5. Gideon defeateth the Midianites ; Jephthah smiteth the Ammonites ; Samson avenged of the Philistines—Gideon ; Jephthah ; Samson.
6. Samuel heareth the Voice of the Lord ; David slayeth Goliath ; Solomon's Prayer on the Completion of the Temple—Samuel ; David ; Solomon.
7. Job hears of the death of his sons ; Elijah's Sacrifice on Mount Carmel ; Elisha restoreth the Shunammite's son—Job ; Elijah ; Elisha.
8. Hezekiah's Prayer and the Destruction of the Assyrians ; Jeremiah in the Dungeon Pit ; Ezekiel beholdeth the Vision of dry bones—Isaiah ; Jeremiah ; Ezekiel.
9. The Three Holy Children in the Fiery Furnace ; Esther before Ahasuerus ; Nehemiah repairs the breaches in the walls of Jerusalem—Daniel ; Esther ; Nehemiah.
10. The Nativity and Adoration of the Magi ; The Conversion of Saul ; John the Baptist preacheth Repentance—Micah ; Zechariah ; Malachi.

The following text runs between the upper and lower lights of the windows :—" Now Faith is the substance of things hoped for, the evidence of things not seen, for by it the elders obtained a good report. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them."

The roof of the nave is, perhaps, the finest specimen in the world, of the open timber roof. It certainly is the most perfect. The principal at the end of the nave, was painted and gilded at the cost of John Baret, and on the braces of the hammer-beams are inscribed his mottoes "God me guyde" and "Grace me gouverne." The carvings on the hammer-beams represent various Saints and Angels, among them being the following figures :—St. Michael the Archangel, St. Margaret, St. James the Great, Edward the Confessor, The Angel Gabriel, The Virgin Mary, St. Edmund, and many others.

The roofs of the North and South aisles are also very richly and elaborately carved. Among the numerous devices on the spandrels of the principals may be noticed :—A pelican on her nest, feeding her young ; a symbol of Redemption through Christ. A bristled boar, the

badge of Richard, Duke of Gloucester, afterwards Richard III. An antelope gorged with a crown, one of the badges of the House of Lancaster. A chained swan, the badge of Bohun, used by the House of Lancaster from the marriage of Henry IV. A chained bull, the badge of the Honor of Clare, adopted by Edward IV. as one of his supporters. A dragon, the badge of the De Burghs, Earls of Ulster, also used by Edward IV. The emblems of the four Evangelists.

Each of the panels of that part of the roof which was over the Chapel of Our Lady bear the monogram and collar of S.S., of John Baret, the founder of the chapel, and his motto is placed diagonally. On the bosses are the arms of Baret. Over the arch separating the nave aisle from the choir aisle are the words : *Orate pro anima Johannis Baret* ; over the South window : *Alleluia. Soli Deo Honor et Gloria* ; and over the nave arch : *Nos cum prole pia benedicat Virgo Maria. Amen.*

The ceiling of the chancel is a splendid specimen of the "waggon roof." The following devices may be noticed : the Lancastrian and Yorkist badges of the swan, the antelope (spotted), the boar, the griffin, the dolphin, the dove, the pelican, and the frog ; a dog carrying two water-bottles ; a talbot dog seizing a bear ; a spotted boar ; a fox running away with a goose ; a fox with a crosier by his side, preaching from a pulpit to a cock and a hen ; a fox by a tree ; two dogs sitting on their haunches and fighting ; a bear chained to a clog ; a pot of lilies between two birds ; a bird supporting a tortoise ; an owl and a rat ; angels playing on the organ, harp, cittern, violin, and kettle-drums, &c. The coved cornice is richly painted with angels holding scrolls on which are inscribed as many verses of the *Te Deum*, the beginning of which is at the North-west corner

The bosses of the North aisle bear a row of grotesque heads. On the boss that was over the Jesus Chapel, is a representation of the Saviour's face on a handkerchief, called the *vernicle*. The legend runs that St. Veronica offered to the Saviour a handkerchief on which to wipe His Face, while on His way to Calvary, and that the impression of the Sacred Face was left thereon.

The stained glass in the West window, was placed there as a thank-offering for the abundant harvest of 1854. In the upper centre lights are the figures of Christ and His disciples in the corn field, with the inscription : *The earth is the Lord's, and the fulness thereof*. In the lower centre light is the Crucifixion. In the eight panels of the upper side lights are represented the Six Acts of Mercy, the restoration of sight to the blind, and the feeding of the multitude. In the lower side-lights are figures of St. Peter and St. Paul next the Crucifixion, the Agony in the garden, Christ bearing the Cross, and in the outer lights figures of the Evangelists seated. In the lower compartments are angels with scrolls inscribed "The earth bringeth forth fruit of herself, first the blade, then the ear, then the full corn in the ear." Above these are the emblems of the Redemption, and of the Evangelists, with other Christian symbols, the Dove surmounting the whole, and the words, on labels, "I am the bread of life ; he that believeth on Me shall never hunger."

Some idea of the way in which the sittings in this church were formerly disposed of may be gathered from a small circular, dated July 11, 1835, which we have before us at the time of writing, in which it is stated that :—" Mr. Miller begs to solicit the favour of your Interest for Sittings, in Pew, No. 13, North Aisle, Saint Mary's Church ; the late Mrs. Tillbrook's.

A great improvement in the appearance of the church was effected in June, 1880, when the galleries over the North and South aisles were removed. In many places the pillars had been cut into to support the weight of these huge monstrosities.

On August 22nd, 1879, the old Colours of the 2nd Battalion of the 12th (Suffolk) Regiment were deposited with great ceremony in this church. They are now placed over the door behind the organ.

On May 26, 1884, the old colours of the 3rd Battalion, 12th Regiment were also placed here. They now hang over one of the doors on the South side of the church.

The Rev. A. W. Snape, M.A., is the Vicar, and the Revds. J. D. Paton, B.A., and C. H. Crossley, B.A., are the Curates.

At the end of Crown Street, across the road, stands the

THEATRE,

Which was erected in 1819, from designs by Mr. Wilkin, architect, at a cost of about £3000, raised by shares of £100 each. A large sum of money has lately been spent in the re-decoration of the interior, and the purchase of new scenery.

Almost at the corner of College Street, which runs at right angles to Westgate Street, is the

COMMERCIAL SCHOOL,

Founded by the Trustees of the Guildhall Feoffment, in pursuance of the scheme of a Master in Chancery in 1838, for 158 boys. The schoolroom, built from designs by Kendal in the Elizabethan style, is a lofty well-constructed room, 50 feet by 25 feet. There is also a classroom 25 feet by 18 feet, and a playground 70 feet by 80 feet. The master must be a member of the Church of England.

Near the further end of College Street, stands

JESUS COLLEGE.

Abbot Northwold, when he founded the chapel of the charnel, assigned a house in Barnwell Street, for the residence of the officiating chaplains, and this seems to have been the origin of the "guild or fraternity of the Holy or Sweet name of Jesus," and of the college of secular priests, incorporated by Edward IV., under the title of a warden and six associates. The Manor of "Swyftys," in Preston, said by Weever to have been given to the college by Cecily, mother of Edward IV., appears by the will of Jankyn Smyth, to have been bequeathed to them by the latter, for the maintenance of his chantry at St. Mary's altar, in

St. Mary's Church. The guilds of the Holy Name of Jesus ; of the translation of St. Nicholas, or Dussegild (so named from its council of twelve); and of St. Botolph, were held here. The site of the college was granted 2nd Edward VI., to Richard Corbet, Esq. The college hall was in 1568 the residence of Henry Payne, Esq., counsel to the Earl and Countess of Bath. In 1639 it was the residence of Francis Pynner, gentleman, one of the benefactors to the town. His account of his sufferings during the plague in 1637, and the great fire of 1608, may be seen in the volume of the "Bury Wills," published by the Camden Society. The house was purchased in 1748, and devoted to the purposes of a workhouse. On March 4, 1884, it was sold to Mr F. C. Hopkins, and is now used as a hall for concerts, parochial entertainments, &c.

On the same side of Westgate Street as the Theatre, about 200 yards further, is the

ROMAN CATHOLIC CHAPEL,

Founded by the Rev. John Gage, second son of John Gage, Esq., and Elizabeth, daughter and sole heir of Thomas Rokewood Gage, the fifth Baronet, of Hengrave Hall. He was in priest's orders of the Society of Jesus, and died in the chapel-house, on the 31st of October, 1790. The present chapel was built in 1838, from designs by Charles Day. The semicircular apse behind the altar is adorned by a painting of the Ascension.

Sir Edward Kerrison, Bart., some years ago presented to the chapel, through the late Mrs. Milner Gibson, an almsbox of oak, made from a portion of the tree to which St. Edmund, King of the East Angles, was tied, at his martyrdom, by the Danes, A.D. 870. The oak, to which tradition has always given the name of St. Edmund's Oak, stood in a field close to the park of Sir Edward Kerrison, at Hoxne, until the 11th of September, 1848, when it fell. There was found imbedded in the trunk, about a man's height from the ground, an iron arrow-head, which is now in the possession of Sir E. Kerrison, who has erected a runic cross on the spot where the tree stood. A statue representing the Martyrdom of St. Edmund was presented to the chapel by the late Mrs. Milner Gibson, and was unveiled on St. Edmund's Day (November 20), 1877, by the Right Rev. Francis Amherst, Bishop of Northampton.

The Revds. Fathers J. Lazenby and J. de Betham are priests here.

Further towards the West, stands the

REHOBOTH CHAPEL,

Where the Baptists hold their Services. It was built in 1840, at a cost of £800. There are 300 sittings, 250 of which are appropriated, and 50 free. Various ministers undertake the work of the chapel.

Almost in a straight line with Westgate Street, is Hospital Road, in which stands

ST. PETER'S CHURCH,

A district church, near the Hospital, in the parish of St. Mary. It

was built in 1856, the site being presented by the Marquis of Bristol, and was opened Sept. 2, 1858. It is in the Early Decorated style, from designs by Hakewell and will seat 450 persons, the seats being open benches throughout. The pulpit and prayer-desk are of stone, with a lectern of stone and Purbeck marble between them. The devices on the panels of the pulpit are the Lamb, the Cross, and the Dove; and on the desk, the keys of St. Peter. The desk of the lectern is supported by the figure of an angel.

Next to this building, is the

SUFFOLK GENERAL HOSPITAL,

Founded in 1825, when the building formerly used as a Government Dépôt for 10,000 stand of arms, was purchased, and adapted for the reception of 50 in-patients. Enlarged in 1847 for 68 in-patients, and, in 1857, a new ward, called the "Hasted Ward," was added by public subscription, in memory of the Rev. H. Hasted, one of the earliest and most zealous friends of the institution; the sum of £1400 being raised. In 1862, the Hospital was much enlarged and nearly re-built, at a cost of upwards of £11,000. It now affords accommodation for 80 in-patients. The interior of the Hospital now comprises four wards, each 64 feet by 25 feet, and 15 feet high, laid with oak floors, and the walls of Parian cement. In the centre of the building is a lift for raising patients to the upper floors, and at each end are other lifts for raising provisions. There is a spacious airing ground for the patients. The income of the Hospital for 1884 was £3,859 14s. 7d., arising from voluntary subscriptions, donations, legacies, and funded property, of which £2000 was the gift of the late Marquis of Bristol, and £1000 a bequest from the late Dr. Goodwyn. There is a resident surgeon, as well as a dispenser; a non-resident chaplain; a library for the patients; a professional library, chiefly the gift of the late Thomas Smith, Esq., M.D. (who was the first physician to the hospital), and of the Rev. James Norgate; and a museum. In the latter is the skeleton of William Corder, executed for the murder of Maria Martin, with the pistols and sword employed in effecting the murder. The number of patients admitted from 1826 to 1884 (inclusive) was 81,207; of which 46,536 were officially returned as cured.

Passing up Mill Lane, on the left-hand side of which stands the present Workhouse, and turning to the left

THE CEMETERY

Is reached. The ground, situated at the West end of Field-lane (now called Cemetery Road), was, in 1855, purchased from the late G. J. E. Browne, Esq., of Tostock Place, at a cost of £2,276 16s. It then consisted of 11a. 11. 3p. Two-thirds of the space allotted for interments is consecrated, and is separated by a gravel path from the remaining third, which forms the Dissenters' ground. The chapels and lodge, which are faced with Kentish rag-stone, are from designs by Messrs. Cooper and Peck, architects. The works, with the entrance gates, cost nearly £1,900; the

total expense, including laying out the ground, tenant's compensation, &c., was about £5,500. The Church of England and Nonconformist chapels are alike, each having a steeple and a spire. The ground was opened for burials on the 1st of October, 1855, the Church part being consecrated by the Bishop of Ely, on the 23rd of October, the same year. A large piece of land to the West has lately been added, the paths being arranged in uniformity with the older portion, and a large number of trees planted. From the Cemetery itself, a beautiful view is afforded. Many of the graves are adorned with continually replenished flowers, while here and there may be seen, bending over a tomb, a briar rose "most delicately flushed, as if God in passing had called her very good, and she had reddened at His praise."

A short distance down the Cemetery Road, on the left-hand side, is the

CRICKET FIELD

Of the Bury and West Suffolk Club. Here also the Football Club has its meetings, and Athletic Sports are held. A new pavilion has recently been erected.

On the other side of the road, stand the

OLD MILITIA BARRACKS.

These Barracks were erected in 1857-58, and consist of a centre, containing dépôt, right and left wings for quarters for twelve married sergeants, and an adjutant's house at the East end. At the entrance of the parade-ground is placed a gun from the Crimea, mounted on an iron carriage, as a trophy of the Russian war. The style of architecture is Tudor. The whole was erected from the designs and under the superintendence of Mr. R. M. Phipson, architect of Ipswich. The total cost, including the purchase of the site ($2\frac{1}{4}$ acres), amounted to upwards of £8000.

A short cut down Chalk Lane brings the visitor into Risbygate Street, at the further end of which stands the extensive pile of buildings, erected in 1878 as a

DEPÔT FOR THE SUFFOLK REGIMENT.

The property acquired by the Government is something over 20 acres in extent, with a frontage to the Newmarket Road of about 250 yards.

The entrance to the Barrack-ground is in the Newmarket Road, the piers on which the gates are hung being ornamented with shields bearing the initials "V.R.," and the date of the erection. On the left of the gateway is the guard-house, consisting of a spacious guard-room, prisoners' room, and three separate cells, separated from the guard-room by a passage, from which the occupants may be readily observed through peep-holes in the doors. Gaslights, accessible only from the outside, light the cells at night, and if a prisoner has occasion to ring the bell an indicator shows from which cell the summons comes—an expedient rendered necessary by previous experiences of the tendency of prisoners

to "larks." In the rear of the cells is a small prison yard for exercise, which cannot be of a very cheerful character, the prospect being extremely limited. On the right of the gateway is the armoury, a spacious building three storeys in height, with accommodation for 1000 stand of arms on each floor; the lower part of the stands is divided into a corresponding number of lockers, each of which will hold one man's kit. At the East end of the armoury (the upper floors of which are reached by a "lift" as well as by a staircase) is a lofty water tower, which adds much to the picturesque appearance of this group of buildings. The summit of this tower is higher than that of the town tanks in the Playfield, and the water supply is maintained by means of a five-horse-power steam engine in the basement. Near it, but not so elevated, is a disinfecting room, the louvres of which may be observed from the outside, and at the opposite extremity of the roof of the armoury is the powder magazine. This roof is constructed of concrete arches, coated with asphalte on the outside, and from it a very agreeable view of the town is obtained. Descending again to *terra firma* we find close at hand the meter-house in which the gas supply (obtained from the Bury Gasworks) is registered, and near this, forming part of the Southern boundary, is a drill-shed 110 feet by 30 feet, for use in bad weather, with a straw store, coal-yard, and wood-shed, at its Eastern extremity. A little to the North is a detached laundry with drying-ground adjacent thereto.

Proceeding across the gravelled barrack-square we reach two imposing ranges of buildings, running North and South, each two storeys high, standing parallel with each other, and bearing above their principal entrances the names of "Meade" and "Mowbray," two distinguished officers of the 12th Regiment. Each range consists of two blocks, the Northernmost of which are precisely alike in outward appearance and internal arrangement, and constitute the single men's quarters. The two Southern blocks, separated from the others by a roadway, are alike in arrangement and external appearance, but differ in extent, the front block next the barrack-square containing quarters for twenty-three married men, whilst the rear block will only accommodate eight. The arrangements on the first floor are the same as those on the ground-floor, except that the upper storey is furnished with a projecting balcony, which affords access to each set of rooms and is reached by a central staircase. Each married soldier is provided with a living-room, 12ft. by 14ft., furnished with a cooking-stove, cupboards, shelves, &c.; a bedroom 12ft. by 8ft.; and a small scullery, containing a sink with water supply, stove, and boiler. The ventilation of the rooms (and indeed of every part of the Barracks) is on the most approved principle, the foul air being carried away through louvres to the top of the chimney, whilst fresh air is admitted by an opening above the stove. The quarters of the unmarried soldiers consist of spacious rooms, each 75ft. by 22ft., serving as mess-rooms by day and as dormitories by night. There are altogether eight of these rooms in the two blocks, four on the ground-floor and four in the upper storey, and each will accommodate 28

men. Adjacent to each is a sergeant's room, from which the necessary supervision may be exercised, and they are supplied with baths, lavatories, ash-bins, &c., every necessary provision being made for the comfort of the men. The children also are not neglected, for we find in one of the blocks a school and class-room in which to "teach the young idea to shoot." In the rear of the Eastern block is a cook-house, furnished with two stoves, each of which will cook, when necessary, for 120 men, steam being ingeniously conveyed from each stove through the square tin cooking vessels by which it is surrounded.

Still further to the North we find another building, the ground floor of which is devoted to the purposes of a canteen, there being a refreshment-bar and a shop for the supply of various articles in request amongst soldiers; a tap-room 30 feet long, store-room, kitchen, &c. Above is a cheerful recreation-room, in which the men can engage in chess, draughts, back-gammon, and other indoor amusements, with a window opening into a coffee-bar; and on the same floor is a reading-room, adjacent to which are the librarian's living-room and bedroom, and the library. Here also are the quarters of the canteen sergeant, and in the same block we find the sergeants' mess-room, affording accommodation for twenty men, with a cook's room and cellar beneath, kitchen, scullery, and store-room. To the North of this building lies the drill and encampment ground of the Militia, eight or ten acres in extent, the boundary of which is about half-way between the canteen and the railway.

Passing from the building just visited towards the Western boundary of the ground, we reach the hospital, which appears to be admirably adapted to the purposes for which it is intended. It consists of two storeys, in each of which there is a spacious ward for twelve beds, with additional accommodation for two other beds on the first floor. On the ground floor there are also a waiting-room, surgery, and orderly-room, and in an *annexe* are to be found hot and cold water baths, lavatories, &c. The general arrangements are the same on the upper floor, except that a medical store and a bedding store are found above the surgery. On the West side of the building the hospital cooks are located, with the necessary larder, kitchen, and scullery. Suitable accommodation is also provided for the hospital sergeant. Detached, and a little to the North, stands the infectious ward, containing two beds, with orderly-room attached. Another detached building near the hospital, and abutting on the Western boundary of the ground, is the mortuary, furnished with a slate dissecting-table turning on a central pivot; and adjacent thereto is the foul linen store.

Retracing our steps towards the South, we arrive at the officers' quarters, which are picturesque in appearance and pleasantly situated. Much of the ground hereabouts (and in other spots where it is not converted into roads or required for drill purposes) is laid down with grass, and as the trees which skirted the old public path are left standing, their leafy charms add greatly to the attractiveness of the prospect. Here we find the field officer's and the surgeon-major's sitting-rooms and bed-

rooms, and also the single officers' quarters, each consisting of a commodious room, one end of which (separated from the rest by means of a curtain) serves as a bedroom. There are eight of these rooms, and adjacent thereto are rooms for four servants. The wood fittings of the officers' rooms are of polished wainscot, and, although the regulation furniture is supplied, it is optional with the occupants to furnish their apartments according to their fancy. All the passages in this block of buildings are laid with Minton's tiles, and the windows are fitted with revolving shutters. At the North end, on the ground-floor, is the officers' mess-room, with an ante-room adjacent thereto, and close by are the mess-pantry, mess-waiter's room, larder, kitchen, and scullery, with wine and beer cellars beneath.

At the South-west corner of the ground there is stabling for five horses, and near it is the armourer's shop and other workshops. Further to the East, and abutting on the Newmarket Road, is a block of buildings, two storeys high, assigned to the commissariat department. Here are the quartermaster's quarters, consisting of living and bedrooms on the first floor, with kitchen, scullery, larder, &c., below; and the commissary-sergeants' quarters, consisting of three rooms. Here also are the commanding officer's office, with a room adjacent for the orderly-room clerk; the engineer's office, the paymaster's office, the paymaster's clerk's office, the Militia offices, &c. In the same block are the quartermaster's store, the meat store, bread store, bedding store, unserviceable store, and foul bedding store, and one of the upper rooms is fitted up as a tailor's shop. Still returning Eastward, we pass the engine-house, after which we reach the guard-house, and thus regain the entrance gateway.

The buildings throughout are of red brick, relieved with courses of white, and in the flooring of the passages, &c., Portland cement is largely used, some of the landings, quite ten feet wide, affording admirable examples of the strength and tenacity of this material when so employed. The whole of the work was executed by Messrs. Martin Wells and Co., of Aldershot, who carried out their contract very satisfactorily under the supervision of an officer directed by the War Department to watch the progress of the works. The total cost of the Barracks exceeded £50,000, in addition to the purchase-money of the land on which they are built.*

On the South side of the road are the remains of

ST. PETER'S HOSPITAL,

With part of the wall which marked the limits of the original enclosure. This Hospital was founded by Abbot Anselm, for the maintenance of priests or others, when they grew old and infirm, leprous, or diseased. Abbot Sampson granted a perpetual rent of £13 19s. 6d., payable to the Almoner of St. Edmund for the use of the sick dwelling in the

* *Bury Post*, June 18, 1878.

hospital without the gate of Risby; Benedict de Blakenham (to whom Abbot Sampson had granted several Manors) to find six reasonable trusses of straw for the sick, on the vigils of St. Edmund, the Nativity, and Easter. Benedict was also to keep in repair the stone dwelling of the brethren with their chamber and kitchen; and three other buildings, viz.: one 34 feet long, 17 feet wide, and 9 feet high under the beam; one 20 feet by 15 feet wide, and 7 feet high, and one 39 feet by 8 feet, and 7½ feet high; and also to enclose a poultry-yard, and to keep up the enclosure of the court and orchard.

The hospital continued till 1551, when a protection was granted to the lazars here. In 1572, and for ten years afterwards, it was used as an almshouse, called the "Spyttle House," and in 1622 "it was employed for the House of Correction." On the site of this house were buried those who died on that side of the town, in the great plague of 1637. In 1582, the Guildhall Feoffees purchased the site, and in 1613 they sold it to Thomas Godfrey. The trustees and governors of King Edward's School are the present owners of the site.

The excavations on the opposite side of the road, were made for the purpose of obtaining lime and clay, and were, before the Reformation, known as St. Peter's pits.

At the bottom of Chalk Lane is the octagonal base of Purbeck stone, of St. Peter's or Risbygate cross. The cavity is said to have been filled with vinegar in 1677, when the small-pox was raging in the town, in order that the people who came to the market, then held outside the gate, might dip in their money on leaving the town, to prevent any infection being carried into the neighbouring villages.

On the same side, stand the

ST. JAMES' NATIONAL SCHOOLS,

Erected in 1854, from designs by Mr. Barry, of Liverpool, assisted by Mr. Johnson, of Bury. The building is in the Early English style, and the entire cost, including the site, and a master's residence of six rooms, was about £2,250. There are two schoolrooms, one over the other, each being 88 feet long by 18 feet wide; the lower room for boys, being 14 feet high; and the girls', or upper school, 11 feet. Each school has a class-room nearly 20 feet long by 13½ feet wide; the accommodation being for 200 boys and 200 girls.

There is also a Parochial School for Girls for the parish of St. Mary, an Infant School in Sparhawk Street, and schools attached to the respective Dissenting Chapels.

Leaving Risbygate Street, and turning to the right, the first object of interest is the

TOWN HALL,

Or Market Cross. The first Market Cross of which any record is left was built by the Guildhall Feoffees in 1583-4, apparently in a somewhat slipshod style, for about 20 years after "scruses and shores to uphold

the same" were found necessary. In the great fire of 1608 the Cross "was utterly ruinate and consumed to the ground," but was rebuilt in 1620. It consisted of a cornstead below, and a clothiers' hall above. In 1734 it was converted into a play-house and was so used till 1819. Here Mr. Patterson of the Norwich Company, while playing the part of the Duke in "Measure for Measure," in October, 1758, dropped down dead immediately after speaking these words:

"Reason thus with life:
If I do lose thee, I do lose a thing
That none but fools would keep: a breath thou art."

He was buried in the Churchyard, the above lines being engraved on his tombstone. In 1774, by order of the Corporation, the playhouse was repaired and a South end built of brick and stone work, from the plan of Robert Adams. Until the year 1836 the upper part of the Cross was open and used as a corn market. The lower part is now occupied by offices, and the upper hall is used for political and other meetings, lectures, &c.

Next to this building is the

PROVISION MARKET,

Which stands between the Corn Exchange and the Town Hall, and was formerly used as the Corn Exchange. It was erected in 1836, at a cost of £1,200, Mr. B. Backhouse being the architect. In 1848 it was enlarged by an addition of 39 feet on the South side; architect, Mr. J. Johnson, who also added the East and West portico entrances. This building was first used as a Provision Market in 1863. It is 103 feet in length, 53 feet in width, and 20 feet in height, and has iron gates.

A few steps further is the

CORN EXCHANGE,

Which was erected at a cost of about £7,000, from designs by Messrs. Ellis and Woodard, architects, of London. The foundation-stone was laid June 18, 1861, and the building opened July 15, 1862. The principal entrance is on the South side, under a portico of six columns of Bath stone, 22 feet high, of a modified Ionic order. Above this portico are figures emblematical of agriculture, and beneath them runs the verse "The earth is the Lord's, and the fulness thereof." The hall measures 119 feet from North to South, and 82 feet from East to West. It is well lighted, and ornamented with appropriate devices, carved in stone. The number of stand-holders is about 200.

On the North side stand the Shambles.

On the East side of Guildhall Street stands the

GUILDHALL.

This building gives its name to the street in which it stands. It was an ancient hall, given to the town by Jankyn Smyth, before 1480, but previous to that date it was "the common hall, called the Guildhall;"

in which the Corporation Guild and other principal Guilds, among them those of The Assumption of Our Lady, The Purification of Our Lady, St. Peter, and Candlemas, used to assemble. Here Jankyn Smyth's will was directed to be read every year before the brethren of the Candlemas Guild.

In 1807 the hall was refronted and repaired, at a cost of £1,400. The porch is of the time of Henry VII., the entrance into the vestibule being under a well-preserved arch, in the Early English style. Over this porch is the muniment room, where the archives of the Trustees of the Guildhall Feoffment are kept in an ancient box of great strength, with three keys which are in the custody of three of the municipal officials. Here were also kept formerly the deeds and money of the town Corporation, and, perhaps, those of private persons. In the will of W. More, yeoman, 1553, is the following clause:—

"And I wyll the sayd vij marcs so to her bequethyd remayne in ye hutch beying in the Gyld hall in the sayd towne of Bury, vntill ye sayd Alys shall come to the sayd age."

The two halls are each 22 feet wide, one being 53 feet and the other 54 feet in length.

The North hall is known as the Sessions or Court-Room, from the Borough Sessions having formerly been held here. From some cause, not known, the two Assizes were held in it in 1640, the High Sheriff of the county paying £5 for the use of the hall. In 1722 the receiver was authorised to let the North part of the Guildhall to the "players during Bury fair for the best price he can get." The Borough Petty Sessions are now held here. At the North end is a portrait of King James the First, with the three town charters granted by him on a table by his side, and inscribed "Creavit 1. Ditavit 2. Amplificavit 3." This portrait was put up in 1616, by the Trustees of the Guildhall Feoffment, who paid £40 to Mr. Fenner, the painter, for it, and in 1619 expended £3 1s. 4d. more in providing it with a taffeta curtain. At the South end, over the door, are the arms of Charles the First.

The South hall was formerly used for funeral entertainments, and wedding festivities, the latter so late as 1662. It is now occupied by the Bury and West Suffolk Library, and contains many thousands of volumes. On the walls are the following portraits: Edmund Jermyn, Esq., who gave an annuity of £40 to the town; the late Marquis of Bristol, painted in 1854, by Ladbroke, of Bury, from the original picture by Sir Francis Grant, P.R.A.; Alderman Spink, who died in 1708, presented by himself; Chief Baron Reynolds, Recorder and M.P. for the borough, presented to the Corporation in 1796, by John Frere, Esq.; and Alderman Jacob Johnson. Over the fireplace is a pannelled portrait of Jankyn Smyth, with an inscription recording his gift of the hall, and the foundations of the Guildhall Feoffment. On the East side of this portrait is one by Sir Joshua Reynolds, of Admiral Hervey, M.P. for Bury, afterwards third Earl of Bristol, who died in 1779. The view in the background represents the attack on Moro Castle, Havannah, July 1, 1762, of which a plan is in his hand. The one on the West side is

that of John, first Earl of Bristol, when Baron of Ickworth. He presented this portrait to the Corporation in 1711. In this hall are held the meetings of the Town Council. Mr. J. W. Clarke is librarian and hall-keeper, which latter office seems to have been held by the Chief Magistrate of the town, in Queen Elizabeth's reign.

Turning to the left, the next object of interest is the

UNITARIAN CHAPEL,

In Churchgate Street, which contains 400 sittings. It is built of red brick, and was erected in 1710 for Samuel Bury, author of "A Dying Pastor's last legacy to his Flock." Daniel Defoe, author of "Robinson Crusoe," was an attendant on the ministry of Mr. Bury during his residence in this town.

Turning up Whiting Street, the

INDEPENDENT CHAPEL

Is seen. This was rebuilt in 1804, and has nearly 1000 sittings, of which 300, including those for the school children, are free. In 1866 this chapel was refronted in the style of the 15th century, and various improvements were effected in the interior. The North wall of the burial-ground was at the same time taken down, and an iron railing put up.

The Minister is the Rev. W. H. Cole.

Returning and passing through Whiting Street into Abbeygate Street, and thence proceeding along the Traverse, on the East side of the Corn Exchange, within a space enclosed by iron posts and chains, may be seen an ornamental

DRINKING FOUNTAIN,

The gift of the Marquis of Bristol. The house on the right-hand side, occupied by Mr. Jennings, wine merchant, and distinguished by a cupola, is worthy of notice. It is called

"CUPOLA HOUSE,"

And was the residence of Dr. Macro, the distinguished antiquary. On the walls of one room is some curious tapestry.

The visitor now reaches the Cornhill, and will see at the North-east angle the

POLICE STATION,

Or Moyse's Hall, also called "The Jews' Synagogue," a fine specimen of a dwelling-house of the end of the 11th or beginning of the 12th century. The building is nearly square, being about 50 feet each way. The ground is vaulted, and divided into three alleys by ranges of three arches of stone, springing from pillars with Norman capitals and bases. In the Western alley the arch-ribs are semicircular, in the others they are Early pointed. Some years since, the original staircase to the upper floor was discovered in the first arch between the Western and middle alleys, with its perfect well, lighted by two small apertures, one pointed

and one square, and having a doorway into each alley. The vaulting on the West side was formerly 8 feet deeper than at the present time. On the upper floor, over the Eastern vaultings are two windows of the transition Norman period, each of two lights, square-headed, and plain, under a round arch, with mouldings and shafts in the jambs. On the South side is a perpendicular window. Under this is a sculpture representing the wolf guarding the crowned head of St. Edmund. The fire-place is in the wall of partition on the first floor, but is not part of the original work. The present East wall was erected in 1806. In early deeds the tenements held by Jews are usually described as built of stone, and probably this was occasioned by the necessity the Jews were under of guarding themselves and their vast treasures from attack. In 1179 the Jews were accused of having crucified a boy named Robert, of this town, in derision of the sufferings of Christ, and in 1290 they were expelled from the country by Edward I. In the will of Andreus Scarbot, 1474, this house is mentioned as the "ten. Angnet' Regio, vocat' —*Moyse-hall*." In 1514 it was the residence of Richard Kyng, a benefactor to the town. The Guildhall Feoffees bought the hall about 1614, and made it into a workhouse and house of correction. In 1721 it was a hospital or workhouse for 30 boys and girls, who were dressed in blue, faced with yellow; but on the consolidation of the two parishes for the government of the poor in 1740, the hospital was removed to the Workhouse. The building is now used as a police-station and Court of Summary Jurisdiction. In 1858 it was repaired, principally by subscription, from designs by G. G. Scott, Esq.

Passing along the East wall of this building and turning to the right, the

WESLEYAN CHAPEL

May be noticed. This handsome and substantial edifice, was erected from the designs of Alexander Lauder, Esq., of Barnstaple and London, by Mr. Williams, builder, of Bury St. Edmund's, and cost £3000, including the purchase of the ground, &c. The dimensions of the building are about 60 feet from North to South, and 40 feet from East to West; the height of the chapel from floor to ceiling is 35 feet, but this does not represent the exterior proportions of the building owing to the fact that the chapel itself is erected above a spacious and lofty schoolroom, class-rooms, vestries, &c., the floor of which is sunk about a yard beneath the ground-line. This gives the principal front in Brentgovel Street an elevated and imposing appearance. The entrance doors are right and left of an open lobby, which is entered beneath a boldly moulded arch from a flight of five steps running its entire length; the steps are approached by a gradual and easy ascent from the street. The building is erected of red brick, with Bath stone dressings, window-cills, and mullions, &c., no stucco being employed, and it stands quite clear of the surrounding property. The stonework was executed for the contractor by Mr. T. Farrow, of Bury St. Edmund's.

The chapel is fitted with neatly-constructed and comfortable benches of varnished pine, the ends being of pitch-pine, and there is sitting accommodation for 380 persons, with provision for increasing it to 500 by the addition of side galleries, and space was also reserved for enlargement at the South end. At the North end, partly recessed, is a commodious gallery, with an open-worked front, running over the entrance porch. At the South end is a pulpit, or rather rostrum, for it will accommodate three persons if necessary, and this is reached right and left by a flight of six steps. A fine geometric window of five lights is the chief ornament of the North end, but it is necessarily cut in two on the inside by the gallery already spoken of; there are also four lofty windows on either side, each consisting of two lancet-shaped lights. The windows are all of them made to open, and are glazed with white cathedral quarries, with green borders and coloured ornamentation in the headings. At night the place is illuminated by means of three central gas-stars of twelve lights each, with bracket-lights on either side of the pulpit, in the gallery, and in the lobby. One feature of the work is that every gas pipe is shown; not one is hidden, and any defect or leakage may therefore be readily detected. The moulded principals of the roof, which rest on stone corbels, are shown, and the ceiling is thus divided into panels, the plainness of which is relieved by means of stencil-work. Between the side windows the red brick-work is shown, affording relief to the aspect of the interior, which is very bright and cheerful. The roof is covered with blue and green Bangor slates, and there is an ornamental ridge cresting, with a stone finial at the North end.

The chapel is warmed by means of a heating apparatus (Richards' patent) which was fixed by Messrs. Hudson and Jaggard, of Bury St. Edmund's, to whom the gas fitting was also entrusted. The heating apparatus is combined with a system of ventilation which is said to answer admirably; indeed, the ventilating arrangements seem to be as good as they can be. In the roof of the chapel five openings are pierced in quatrefoils, and afford communication with an air trunk which runs the entire length of the building, and can be closed or opened at either end. This conveys the heated air away, and the arrangements connected with the apparatus already spoken of furnish a fresh supply, tempered to the requirements of the season, which enters the chapel through gratings in the aisles, without involving the nuisance and danger of draughts.

In the basement, in addition to the schoolroom previously mentioned, the extreme dimensions of which are about 36 feet by 40 feet, there are two vestries (which can also be used as class-rooms), a chamber devoted to the heating apparatus, and a room fitted with a copper for the purpose of supplying hot and cold water when social gatherings take place in the adjacent schoolroom, which will comfortably accommodate some 200 persons. Although this room is closely hemmed in on all sides, the spacious windows admit abundant light, and it is admirably adapted to the purposes to which it is devoted.

The chapel stands back from the street about 20 feet, and there is a dwarf wall in front, surmounted by a palisading.*

In April, 1885, the enlargement of the chapel, at the South end, was commenced by Mr. Williams, builder, of Bury St. Edmund's.

The Ministers are the Revds. W. Allen and A. Markham.

Passing up Garland Street, which opens from the opposite side of the road, the visitor may notice the

BAPTIST CHAPEL,

Built in 1834, at a cost of £1400. It contains 350 sittings paid for by the voluntary contributions of occupiers, and 650 free sittings. There is a schoolroom attached to the chapel. The Rev. M. Cumming is the Minister.

About twenty yards further, on the left-hand side, is the

PLYMOUTH BRETHREN CHAPEL.

In the same street is the

PRIMITIVE METHODIST CHAPEL,

Built in 1852. The Ministers are the Revds. F. J. Morgan and W. Wood.

Turning to the left, after passing through this Street, the

GIRLS' SCHOOL

In Well Street may be seen. This was opened in 1852. It is for 150 girls, and a dwelling-house for the mistress is attached.

Passing along Orchard Street, a few steps Westward takes the visitor into St. John's Street, where stands the

FRIENDS' MEETING HOUSE.

George Fox was the founder of the Society of Friends. In 1655, several persons, including "George Fox, the younger," were imprisoned in Bury Gaol for professing his opinions, and were treated by the gaoler with so much cruelty that Oliver Cromwell instituted an inquiry, and ordered their release after fifteen months' imprisonment. In 1665, William Bennet, who had just been released from Norwich Castle, came to Bury, and was committed to prison here, where he remained eight years. The present place of meeting has been used for more than a century, and will accommodate 500 persons. A burial ground is attached. Burials in the Quakers' ground are entered in the Parish Registers as early as 1700.

The next object of interest is

ST. JOHN'S CHURCH,

Which is a brick structure, in the Early English Style, built from designs by Ranger. It was consecrated as a district church, Oct. 21, 1841. The

* *Bury Post*, March 19, 1878.

richly ornamented tower at the West end is surmounted by a lofty and slender spire, which may be seen at a great distance.

The church has 850 sittings, *all* of which are free, and cost about £6,000—including £1,400 paid for the purchase of the site and parsonage house; £109 for repairing the latter; £386 for enclosing the grounds, and other incidental expenses. The Church Building Society gave £400; the Trustees of the Guildhall Feoffment £300; Lord Calthorpe, the Duke of Grafton, and Lady Hervey, each £200; C. D. Leech, Esq., £210; A. J. Brooke, Esq., Robert Bevan, Esq., Rev. Sir T. G. Cullum, Bart., W. Dalton, Esq., Rev. H. Hasted, Rev. G. J. Haggitt, Earl Jermyn, the Bishop of London, H. J. Oakes, Esq., Dr. Smith, and H. Wilson, Esq., each £100, and remainder was contributed in smaller sums by a large number of subscribers. The organ was presented by the Rev. J. D. Hustler, and the Communion Plate by the Marchioness of Bristol. The church is dedicated to St. John the Evangelist, and is a perpetual curacy, endowed by the Marquis of Bristol and Earl Jermyn with £100 per annum, out of lands at Little Saxham. The Bishop of Ely is patron; and the Rev. T. Stantial, M.A., D.C.L. is the present Vicar, and the Revds. R. G. MacClelland, B.A., and G. A. Tindall, B.A., Curates. The present organ and reredos were placed in the church some years ago.

The East window is filled with stained glass, the work of Messrs. Forrest and Bromley, of Liverpool. The centre light represents the Crucifixion, and the side lights, the Last Supper and the Ascension. In the former of these two the halo around the head of Our Lord is white, and the full moon suggests the period of the Passover. The Ascension is treated after the text of St. Luke, and Our Lord is represented as ascending whilst blessing His disciples. A small window at the East end of the South aisle represents St. John writing the Book of Revelations while in the isle of Patmos. In the latter part of 1884, the roof and walls of the Church were painted in the present bright colours.

Separated from the Churchyard, by iron railings, stands

ST. JOHN'S INFANTS' SCHOOL,

Built in 1875. On August 2, 1883 the corner-stone of the new wing was laid with full Masonic honours by the Rev. C. J. Martyn, Deputy Provincial Grand Master. The additions, including the railing which encloses the school, cost about £500, towards which sum the Town Council contributed £40 in consideration of the railings round the play-ground being put further back, and the pathway proportionately widened.

Passing down St. John's Street, and turning to the left by the Britannia Inn, a good view may be obtained of the

GAS WORKS,

Erected in 1824 at a cost of about £12,000. Sold for £8,500 to a new Company, incorporated by Act of Parliament, in 1849. Capital,

£12,000, with power to borrow £4,000, including £2,500 which the Paving and Lighting Commissioners were authorized to lend them without interest, the Company supplying them with gas at cost price. A new Act was obtained in 1859, with power to increase the capital.

The site of the Gas Works was at one period the place of execution for criminals.

A Girls' School, in connection with St. John's Parish, has been opened in New Street (formerly called Peckham's Walk), near the Gas Works.

From thence the visitor once again reaches the Station, and should the train which is to bear him homeward be not yet due,

NORFOLK ROAD,

To the North of the Station, will well repay a few minutes' ramble. A stone near the further end bears the inscription :—" Norfolk Road (half a mile long) made and planted 1878." From the top of the hill a good view may be obtained, and the rows of thriving young trees which fringe the road and its approaches render it a very agreeable walk in summer.

The eminence on this side of the Northgate Road is the *Thing How*, or "the hill of the Council or Assembly" of the Anglo-Saxons, from which the Hundred of Thingoe derives its name. Until 1766 it was the place of execution, and was called "Betty Burrough's Hill," from the name of the last person who suffered there. The land adjoining was the Shire-house Heath, on which, on a small eminence called *Hen-how*, the Shirehall stood till its removal, in 1573, to its present site.

In the low grounds on the right-hand side of the road are the "Mermaid's Pits" said to be so named from a mermaid who "once upon a time" perished here. Another tale relates that a scholar of the Grammar School was stung to death by snakes on a small island (?) in the pits, which is still commonly known as "Snake Island."

Among the numerous places of interest in the town are some few which, either from inadvertence or from difficulty in including them in the route supposed to have been taken by the visitor, have been omitted. A short account of them is now given.

WESLEYAN MIDDLE-CLASS BOYS' SCHOOL,

In Northgate Street, opened a few years ago, is now attended by over 70 pupils. A large piece of land on the Norfolk Estate has been taken by the committee, and the building now standing there will be enlarged and used as a school.

BOYS' SCHOOL,

In Bridewell Lane, was built from designs, in the Elizabethan style, by Kendal. It is intended to accommodate 300 boys, and was opened in July, 1843. There is a house for the master.

THE SAVINGS BANK,

In Crown Street, was erected in 1846, from designs by Mr. Cottingham, architect. It is built in the Tudor style, and cost £2,300.

HABERDON.

The field, known as Haberdon, lies to the South of the town. The curious customs connected with the tenure of this piece of land will be found recorded on page 35.

THE VINE FIELDS

Are so called from having formerly been the vineyard of the Abbey. The enclosure walls still remain.

THE COUNTY GAOL.

The remains of this building are on the Sudbury Road. It was erected in 1805, from the designs of Mr. George Byfield, architect, and enlarged in 1819 and 1820, under the superintendence of Mr. Wilkin, architect. The largest number of prisoners ever confined here was 202, the highest daily average 150. The first tread-mill ever used as a part of prison discipline was erected here, from designs by Sir W. Cubitt. The building was some years ago sold, and partly demolished. Bury prisoners are now confined in the County Gaol at Ipswich.

THE NEW POST OFFICE AND BANK

Stand in Abbeygate Street, almost immediately facing the Butter Market. They were erected a few years ago, and represent one block of buildings. The Post Office formerly stood at the corner of Lower Baxter Street, but the immensely increased business of the department necessitated its removal to more commodious premises.

ALMSHOUSES.

There are almshouses in Bury for 114 persons. Many of these houses were founded before the Reformation. Under a decree in Chancery, some of them are now let to defray the cost of repairs. In College Street there are almshouses for 16 persons, in Southgate Street for 18, Northgate Street for 16, Westgate Street for 12, Garland Street for 12, and Bridewell Lane for 10. A few years ago four almshouses for female members of the Friends' Society were erected in St. Andrew's Street, North.

THINGOE UNION HOUSE,

Built in 1836 for the reception of 300 paupers belonging to the Thingoe Poor Law Union, from designs by Mr. B. Backhouse, at a cost of £6,000. The house and premises occupy eight acres. The inmates of the work-house formerly in College Street, now live here. A large addition has recently been made to this building, in the shape of schools for the children.

In the *East Anglian* for July, 1861, p. 142, there is mentioned an old written indenture made for the right of selling "victualle and fleshe meate," granted "unto Willm Awstyn thelder and Willm Awstyn the younger, of Cockfield," of "two butchers stalls, situate and being on the east syde of the butchery in the great market place, in Bury St. Edmund's aforesaid," for the "yearly summe of fifty shillings," to bring meat there "vpon every Monday throughout the year, or vpon any other daye or dayes vsed for a flayre or market there." This is dated the 30th day of March, in the 2 Charles the Second, 1626.

The following is the inscription mentioned on page 47, as placed on the ruined pier of the Abbey Church:—

THE 25 BARONS APPOINTED

TO ENFORCE THE OBSERVANCE OF MAGNA CHARTA

AT BURY ST. EDMUND'S, NOV. 20TH, A.D. 1215.

<i>Names.</i>	<i>Titles.</i>	<i>By whom now represented.</i>
1. Rich ^d de Clare	Earl of Clare & Hertford }	Titles extinct.
2. Gilbert de Clare his son	Earl of Gloucester }	Extinct.
3. Will ^m de Fortibus	Earl of Albemarle	Died without Issue.
4. Geoffrey de Mandeville	Earl of Essex & Gloucester	Extinct.
5. Saher de Quincy	Earl of Winchester	Extinct.
6. Henry de Bohun	Earl of Hereford	Extinct.
7. Roger Bigod	Earl of Norfolk }	The Duke of Norfolk.
8. Hugh Bigod his son		The Duke of St. Albans.
9. Rob ^t de Vere	Earl of Oxford	No Issue.
10. W ^m Marshal the younger	Earl of Pembroke	In Abeyance.
11. Rob ^t Fitz-Walter	Marshal of the Barons' Army	Extinct.
12. Eustace de Vesci	Barony	
13. W ^m de Hardell (or Hardles)	Lord Mayor of London	
14. W ^m de Mowbray	Barony	In Abeyance between Lords Petre and Stourton
15. Geoffrey de Say	Barony	Do. between Lords Clinton & Say & Sele
16. Roger de Montbegon		Heir unknown.
17. W ^m de Huntingfield	Barony	Extinct.
18. Rob ^t de Roos		Lord de Roos.
19. John de Lacy	Earl of Lincoln	Extinct.
20. W ^m de Albin	Baron of Belvoir	Lord de Roos.
21. Rich ^d de Percy		Issue failed in his grandson.
22. Will ^m Malet		Left two Dau ^{rs} Coheirs Mabel de Vivonia & Helewise Pointz.
23. John Fitz-Robert		Unknown.
24. W ^m de Lanvallei		Hawise his Dau ^r and Heir married John de Burgh Son of Hubert Earl of Kent.
25. Rich ^d de Montfichet		His 3 Sisters his Heirs Margery de Bolebec, Aveline wife of W ^m Earl of Albemarle, & Philippa de Plaitz

(J. MUSKETT, *posuit*, 1849).

On another tablet on the same pier is this inscription, written by Dr. Donaldson :—

NEAR THIS SPOT
ON THE 20TH OF NOVEMBER, A.D. 1215,
CARDINAL LANGTON & THE BARONS
SWORE AT SAINT EDMUND'S ALTAR
THAT THEY WOULD OBTAIN FROM
KING JOHN
THE RATIFICATION OF
MAGNA CHARTA.

Where the rude buttress totters to its fall,
And Ivy mantles o'er the crumbling wall,
Where e'en the skilful eye can scarcely trace
The once HIGH ALTAR'S lowly resting-place—
Let patriotic fancy muse awhile
Amid the ruins of this ancient pile.—
Six weary centuries have passed away ;
Palace and Abbey moulder in decay—
Cold Death enshrouds the learned and the brave—
LANGTON—FITZ-WALTER—slumber in the grave.
But still we read in deathless records how
The high-soul'd Priest confirmed the Barons' vow ;
And FREEDOM, unforgetful still recites,
This second birthplace of our Native RIGHTS.

(J. W. DONALDSON, *Scriptisit*).

(J. MUSKETT, *posuit*, 1847).



PART VII.

ASSIZES AT BURY.

"Be pitiful. *Whose* eyes once turned from the angels to shine
Upon publicans, sinners? O brother, 'twill not pollute thine."

THE following notes respecting various occurrences connected with the Assizes held at Bury St. Edmund's, *during the present century*, may prove interesting to some of our readers. They are taken from *The Grand Juries of Suffolk*, 1800—1880,* written by Mr. John South Phillips, M A., of Great Barton.

MARCH 20, 1800.

Wheat being £6 per quarter, and an Act of Parliament passed forbidding the use of new bread, the learned Judge congratulated the Grand Jury on there having been no riots in the County.

Sarah Lloyd, aged 19, convicted of stealing property over the value of 40s. from the dwelling-house of Mrs. Syer, of Hadleigh, with whom she was living as servant, was convicted, and hanged.

William Morris, for stealing a striped waistcoat, the property of Sir Charles Bunbury, Bart., was transported for seven years.

JULY 31, 1800.

Margaret Catchpole, who had escaped from Ipswich Gaol when under sentence of death for horse-stealing, was sentenced a second time to death, but was afterwards reprieved.

MARCH 24, 1802.

John Reed, *alias* Oxer, and Thomas Keeley were sentenced to death for burglary at Thrandeston, and were executed.

James Miller, for stealing a sheet, and Isaac Cook, for stealing a sack of wheat, were each sentenced to be whipped 100 yards in Bury Market-place and afterwards imprisoned.

AUGUST 6, 1802.

William Cooper, found guilty of the manslaughter of his wife, was sentenced to be branded on the left hand in Court—which was accordingly done—and to be imprisoned for one year.

* Price, 2s. May be obtained at Mr. Barker's Office, 3, Guildhall Street.

MARCH 23, 1804.

Henry Secker, for stealing a rabbit from the warren of Mr. John Norman, of Mildenhall, was transported to Botany Bay for seven years.

AUGUST 8, 1806.

Henry Hurst and John Hurst were indicted for stealing a sheep, but upon evidence it was proved the prisoners stole a lamb, and the learned Judge, being of opinion the indictment was informal, directed an acquittal.

MARCH 19, 1807.

Robert Clarke, convicted of uttering a forged £1 note to the landlord of the Old Angel Inn, Bury, was executed.

John Turner, convicted of stealing linen from a bleaching ground, was transported for 14 years.

MARCH 24, 1814.

Two prisoners were sentenced to be executed for murder on the following Monday, and their bodies to be anatomised and dissected.

JULY 21, 1815.

Joseph Sharpe, convicted of wilful and corrupt perjury, was sentenced to six months' imprisonment; and once, within that period, to stand in the pillory at Haverhill on market day.

AUGUST 4, 1828.

These Assizes were remarkable for the trial of William Corder, son of a small farmer, charged with the murder of Maria Marten, at Polstead, who had disappeared since the previous May, and whose remains were found buried in a barn called the Red Barn, at the above place. For the purposes of identification, a portion of the head was produced in Court; the heart and the fifth and sixth ribs were also produced by medical witnesses to show the appearance of the wounds. On the first day the Court was kept closed till the arrival of Lord Chief Baron Alexander, and the crowd was so great that the learned Judge himself was unable to gain entrance for a quarter of an hour. The Jurors and the counsel were half an hour before they could enter the Court. The scene of confusion was never paralleled. Serjeant Andrews and Mr. Kelly were counsel for the Crown, and Mr. Broderick (specially retained) and Mr. Prendergast for the prisoner.

There were ten counts in the indictment against the prisoner, charging him with feloniously, wilfully, and of malice aforethought killing and murdering Maria Marten, in ten different ways:—1st. By shooting her with a pistol and inflicting a mortal wound on the left side of the face, of the depth of four inches and the breadth of half an inch. 2ndly. By striking and stabbing her with a sword on the left side of the body between the fifth and sixth ribs, and inflicting a mortal wound of the depth of six inches and the breadth of one inch. 3rdly. By stabbing her with a sword on the right side of the face, and inflicting a mortal wound of the depth of four inches and the breadth of one inch. 4thly. By stabbing her on the right side of the neck, and inflicting a mortal wound of the depth of two inches and the breadth of one inch. 5thly.

By putting and fastening a handkerchief about her neck, and choking, suffocating, and strangling her. 6thly. By shooting her in the left side of the face with a gun. 7thly. By throwing and pushing her into a hole dug in the floor of a barn, and throwing a quantity of earth upon her, thereby choking, suffocating, and smothering her. 8thly. By throwing her into a hole and burying her. 9thly. By stabbing her in the left side and strangling her with a handkerchief conjointly. 10thly. By all the four wounds above-mentioned and by strangling her with a handkerchief and by suffocating her with earth conjointly. Besides, he was charged on a Coroner's warrant with murder, by stabbing in the eye and brain with a sword.

The trial lasted two days, and the prisoner was convicted and executed. The body also, according to law, was dissected and anatomised, and the skeleton preserved at the Suffolk General Hospital.* A book containing an account of this remarkable trial, bound in the murderer's skin, was at one time to be seen in a public institution; but both skeleton and book have been judiciously removed from public sight.

APRIL 4, 1829.

George Partridge was executed at Bury for the murder of George Ansell at Milden. It is remarkable that he had been a spectator of the execution of Corder, after the previous Assizes.

MARCH 25, 1847.

These Assizes were remarkable for the trial of Catherine Foster, aged 18, for the murder of her husband, John Foster, of Acton, by administering arsenic to him in a dumpling. They had been married less than three weeks. She was found guilty, and confessed. She said her husband was good and kind to her, but she had no affection for him, and had married to please her mother, and wished to go back to service. Her execution took place at Bury on the 17th of April, and at least 10,000 persons assembled to witness it. After it was over, the streets of the town were thronged all through the day till night, as on a fair-day, and much disorder and drunkenness prevailed.

She was the first criminal who was buried within the precincts of Bury Gaol.

(Several persons in the town became possessed of locks of her hair, which no doubt conducted much to thoughts of holiness and heavenly peace when looked upon).

APRIL 2, 1851.

George Carnt, aged 23, was found guilty of the murder of Elizabeth Bainbridge, at Lawshall, and was executed at Bury, on April 22nd, in the presence of about 5,000 people. This was the last execution at Bury.

* See page 70.

PART VIII.

BURY FAIR.

"Now is the season, when the sprightly fair
In shining crowds to *Bury* town repair."

THE following notes respecting the once celebrated Fairs of Bury are extracted from a pamphlet, written by Mr. J. C. Ford, and reprinted from the *Bury Post*, October 10, 1871.

The first Fair recorded was that granted by Henry I. to Abbot Anselm and the Monastery, at the Feast of St. James, at which the merchants of London afterwards claimed to be "quit of toll"; but the Fair of St. Matthew, the doom of which has just been sealed (1871), was granted by Henry III., about the year 1272, in this wise: This King, returning from Norwich, where he had been to settle a riot with the citizens, stayed at Bury Abbey on his way back to London, and offered his devotions at the Shrine of St. Edmund. Here, at the request of the Abbot, Simon de Lutene—(or Luton, or Luyton, or Cutton, as he has been called)—he granted a charter for a Fair to be held annually without the precincts of the Monastery, three days before and three days after the Feast of St. Matthew, such request having been supplemented by the "Abbot and convent presenting his Majesty with 120 marks towards the marriage of his sister Isabella with Frederic, Emperor of Germany." It came to pass, however, that in consequence of the sole government of this Fair by the Steward of the Abbot, with the tolls, the licensing of booths, the inspecting of weights and measures, and other privileges, vested in the Monastery, the burghers of St. Edmund's-Bury became so enraged that in 1327 they sacked the Abbey, when the charter of this Fair, with many others, was carried away, and the townsmen extorted another, favourable to the township, from Richard de Draughton, 18th Abbot; but Edward III. having declared this instrument void, the Fair was afterwards held by prescription, and the monks made a considerable revenue in vows, masses, and offerings to the Shrine of the Saint. "Dan John Lydgate," Monk of Bury, wrote a Latin poem on Bury Fair in 1435. Later there came to this Fair "a great concourse of ladies and gentlemen from various parts of England," Mary Tudor, said to have been "one of the most beautiful women of her time," from her Manor of Westhorpe, perchance from her "happy house in Tooley Street," or her residence at West Stow, with the Duke

of Suffolk, her husband, amongst the number. The Dowager Queen had "a magnificent tent erected for her reception, with a splendid retinue and a band of music to attend in order to recreate and divert the numerous persons of distinction who resorted hither to pay their respects to her Majesty;" and minstrels, jugglers, and mountebanks performed. The Abbot kept open table for the nobles, other guests being entertained by the Monks in the Refectory. At the Dissolution of the Monastery, in 1539, John Reeve, *alias* Melford, having surrendered and moved to the house in Crown Street, in which he died, the Alderman became Lord of the Fair, and received the tolls; and later, James I. gave the reversion of this Fair, with the markets, in fee farm to the Corporation.

In the year 1731, when Sylvanus Urban, Gent., appeared in the first volume of the *Gentleman's Magazine*, there is at p. 445, the following poem, which introduces the ladies of many of the leading county families:—

Poem on the Ladies at Bury Fair.

"On neighbouring ICKWORTH, when we cast an Eye,
Sweetness and Majesty we there descry;
As *Vesta* chaste, bright as th' *Italian* Queen,
In radiant *Anna* they are always seen.
In Empire, too, as uncontroll'd she sways,
While *Cupid* all that she directs obeys.
If next we turn our Views to CULFORD Shades,
Cornwallis shines among our Suffolk Maids;
Blooming and young, our Transports she inspires,
And kindles in each Breast resistless fires.
There *Thornhill* now, here both the *Mordens* blaze,
Who quickly will from hence withdraw their rays;
They in each Glance, each Motion, throw a Dart,
Yet we rejoice e'en while we feel the Smart.
We willingly our Hearts to them resign,
Whose Aspects and whose Air are so divine.
If I had *Waller's* smoothness, *Granvill's* fire,
To write of *Wyn* and *Aston* I'd aspire;
But should my verses e'er so much commend,
All my Encomiums they would far transcend.
Trophies by *Barker* won to all are known,
'Scaping no observation—but *her own*.
Britiffe, both *Bacons*, next demand my strains,
The wonders they of *Norfolk's* verdant Plains.
Oh! happy Village that in which they dwell
Whom Nature form'd so greatly to excell.
I need not mention *Stiles* or *Johnson's* Fame,
Whose Conquest London loudly might proclaim;
Did they not thither much too soon return,
With equal Flames for them we *here* should burn.
The Wounds which *Booth* here gives we must endure,
When she has left us who those Wounds can cure?
Whate'er we suffer we should ne'er complain,
If the Physician she to ease our pain.
To pleasing *Strange* I next direct my lays,
Who merits all, but needs no Muse's Praise;
When she is near, our Fancy she must strike,
And we most Judgment shew when we most like.
When *Gorday* and both *Afflecks* hence retire,
Joys that are vast will then, alas! expire.

Could *Bury* the whole year these Nymphs retain,
Venus would keep her Court here, they her Train.
 But that we may not be o'erwhelm'd with Grief,
 When absent they, others will bring Relief.
 For still here *Monk*, who's chearful, easy, gay,
 Will darkest Clouds dispel, and make our Day.
 Her Sister differs, but as Sisters should—
 She graver is, but, like her, wise and good.
Bowes, Barnardiston, Baker, either *Spring*,
Prim, Aden, Brown, and *Raymonds* we may sing :
 Such rare Perfections in all these abound,
 Their equals scarcely are through *Britain* found.
Colman and *James*, another *Bowes*, each *West*,
 Still flourish here, and hence we're amply blest ;
 While *Turner, Howel, Evans* are in Sight,
 With *Macro*, they ne'er fail to give Delight."

In 1689, a Comedy, entitled "*Bury-Fair*" was produced by *Tho. Shadwell*. For some years before its extinction this once great mart, which took a month to build, and a week to clear away, had become a public nuisance, and the "*Fairs' Act, 1871*," at length put an end to its existence.



PART IX.

BURY CHARITIES.

"A little time to be glad in,
A lesser time to grieve,
And life's whole scene fades from me
As a landscape fades at eve.

* * * * *
Good-bye!—I depart contented
Before the heat of the day;
There are servants left in the vineyard—
But I—I am going away."

THE following is a list of the Bury Charities, taken from the report of the Inspector to the Charity Commissioners, in June 1861:—

MRS. GREENE'S CHARITY.—Mrs. Mary Greene, by her will of April 30, 1814, gave £300 to be invested on Government Securities in the names of the preacher and reader of St. Mary's, the dividends to be distributed on the 6th of February, among 12 persons of that parish—six men and six women. And she gave £500 to be placed on like security, and the preacher and reader to buy coals with the dividends for the poor inhabitants of the new almshouses in Westgate Street, the new almshouses in Southgate Street, the almshouses in Bridewell Lane, and the almshouses in College Street.

And by a codicil of the 4th September, 1814, she gave £300 to be invested in the names of the preacher and reader of St. James', the dividends to be distributed on the 6th of February, among 12 poor persons of that parish.

CHAMBERLAYNE AND UPCHER'S CHARITY.—Mrs. Chamberlayne and the Rev. A. Upcher, by deed of gift in 1769, settled £2000 in trust for poor women in Bury.

SUTTON'S CHARITY.—John Sutton, by his will in July, 1696, gave to his sisters annuities of £20 and £12, charged on his lands at Brockley and Whepstead, which he devised to his nephew; and he directed that after the decease of his sisters the said annuities should be paid to Trustees for the relief of six poor religious men of Bury, with £4 a year each and a cloth gown. And in the event of failure of issue male of his said nephew, he devised to the said Trustees his inn in St. Andrew's, Holborn, and his lands in Suffolk, on trust out of the rents to pay £30 a year towards the maintenance of six poor men (two of the parish of Brockley) with the like yearly allowances and gowns, and to pay £30

a year more towards the maintenance of six poor boys of Bury, scholars of the Free School, £4 a year to the schoolmaster, 20s. a year to the writing-master, and 20s. residue of the said £30 to the Minister of St. Mary's for a sermon in Easter week.

HOLOFERNES ALLEN'S GIFT.—The sum of £1 a year is paid annually by Mr. George Oliver in respect of a house in Risbygate Street, and £1 a year in respect of a farm at Chevington, belonging to Mr. John Worledge.

The gift was for the poor on the North side of Risbygate Street.

CORDER'S CHARITY.—The Churchwardens of the parish of St. James receive £2 every other year from Corder's Charity Estate. This is distributed in bread by the Churchwardens.

COOKE'S CHARITY.—Wm. Cooke, by a codicil to his will of the 17th of June, 1709, gave two tenements in Bury and his copyhold lands in Hargrave, Suffolk, to Trustees, upon trust to lay out the rents on the 5th of November in clothing four poor old men—two of St. Mary's parish, and two of St. James's.

ALVIS'S CHARITY.—John Alvis, by his will of the 15th of October, 1823, directed £200 to be invested in the names of the Ministers and Churchwardens of St. Mary's, the dividends to be distributed annually to the poor inhabitants in Southgate Street. The sum of £177 5s. 11d. is invested in New Three per Cents. and the dividends, £5 6s. 4d. are given annually to the poor of Southgate Street and its Courts, by the Incumbent, in sums of 1s. each.

ENDOWMENT OF THE UNITARIAN CHAPEL.—A deed of 13 Dec., 1845, declared the trusts of the following sums invested in the South Sea Annuities, viz., £200 bequeathed by the will of Rebecca Lucas towards the support of the Presbyterian Meeting; £300 bequeathed by Abigail Mast, the interest to be paid to the Minister for the time being of the congregation belonging to the Presbyterian Chapel, in Churchgate Street, Bury; £210 5s. 4d. belonging to the said Meeting, including a legacy of £100 given by Judith Kibble to be placed at interest by the Deacons, and the interest paid to the Minister of the said congregation; £300 bequeathed by John and Sarah Ling to be invested by the Deacons of the congregation of Protestant Dissenters of Bury St. Edmund's, of which William Lincolne then was Minister, the interest to be paid to the Minister of the said congregation; £24 8s. 3d. belonging to the said Meeting; £300 bequeathed by Mary Robinson towards the support of the Presbyterian Meeting in Churchgate Street. These sums were consolidated in one entire sum of £1750, Old South Sea Annuities, by several investments (viz., £338 12s., £701 8s., £410, £300=£1750), and the trusts declared by the deed now being recited were (as to the South Sea Annuities purchased by £200 Rebecca Lucas, £300 Abigail Mast, £100 Judith Biddell, £300 John Ling and Sarah Ling, and £266 5s. Robinson), to and for the purposes expressed in the said respective wills; and as to so much as was purchased by the monies belonging to the said Society and Meeting for the general support and benefit of such Society and Meeting, and the

Minister thereof for the time being, in such manners as the majority of the members thereof shall from time to time appoint.

SIR JOHN JAMES'S CHARITY.—Sir John James, by his will of the 15th of May, 1740, gave to Trustees £1000 to be settled as a fund for certain charitable uses in Bury, which he did not particularly mention, as the Trustees knew his intention as to the Charity. The decree of the Court of Chancery of the 5th February, 1745, referred it to the Master to settle a scheme, which was done by his report in 1748, confirmed by the Court. The scheme directed that the interest of the funds should be employed in the payment of one or more surgeon or surgeons, and one or more apothecary or apothecaries, for taking care of and administering medicines to the sick and lame working poor within the parishes of St. Mary and St. James. At the time of the last inquiry it had been usual to apply the dividends in payment of nearly equal salaries to three practising surgeons and apothecaries, and the Commissioners recommended that the duties should be defined. By an order of the Court of Chancery of the 23rd December, 1831, on a petition of the three surviving Trustees of the stock, it was referred to the Master to approve of a scheme for the appropriation of the dividends, and to appoint new Trustees. The Master made his reports on the 20th of March, 1833, and 9th February, 1836, and by the latter report he certified that his opinion was that it would be a more beneficial application of the dividends to pay the same to one surgeon in each of the parishes of St. James and St. Mary, in the said Borough, to be appointed by the Trustees once a year, for supplying medicine, medical aid, and surgical advice and assistance to such of the sick and lame poor of the said Borough as should not be in receipt of parish relief. The Court by its order of the 15th April, 1836, confirmed the Master's said report, and directed the costs to be taxed and paid.

CLARKE'S CHARITY.—John Clarke, by deed of 6th September, 1681, granted to Trustees a rent-charge of £11 out of an inn in Guildhall Street, upon trust on the 5th November to give to 20 poor widows, 10 of St. James's and 10 of St. Mary's, 10s. each, and lay out 20s. for a dinner for the widows on the same day. The property was, by a deed dated the 5th November, 1837, conveyed to the Hon. and Rev. Edwd. Pellew, the Rev. Charles James Phipps Eyre, the Rev. Robert Rashdall, James Sparke, and George Pearson Clay. The estate consists of a rent-charge of £11 a year, which is paid in respect of a house in Guildhall Street. It is paid without deduction, and divided equally on the 5th of November annually amongst 20 widows, each receiving 11s. Of the recipients, one half are of the parish of St. Mary, and the other of St. James. They are selected by the Trustees, and are the oldest persons of good character known to them within the qualification. It is called "Gunpowder Gift," and is not known to the public generally as Clarke's Charity.

SACHE'S CHARITY.—Thos. Sache, by deed of the 20th of November, 1659, conveyed to Trustees a messuage in Westgate Street, for the main-

tenance of four poor widows, two of Horningsheath, and two of Bury St. Edmund's. They receive £2 to £3 each person, in the year.

GRANGER'S CHARITY.—Wm. Granger, by his will of the 10th May, 1674, gave to Trustees a rent-charge of 50s. out of his tenement and meadow in Bradfield St. Clare, for two poor aged men of St. Mary's, 20s. each, and to a poor aged widow of St. James's, 10s.

FLETCHER'S CHARITY.—Thos. Fletcher, by his will of the 24th February, 1718, gave six tenements in Bury to the use of the poor of St. Mary's parish, viz., £5 for teaching five poor boys, and the overplus rents to be distributed every Christmas-day, in amounts of 10s. each, among poor widows and widowers.

CALTHORPE'S CHARITY.—Dorothy Calthorpe, by her will of the 18th May, 1693, gave £500 for binding out poor boys to trades.

JOHNSON'S CHARITY.—Jacob Johnson, by will of the 30th May, 1708, devised to Trustees three houses in Looms Lane for three poor widows of St. James's, and another house for keeping the three houses in repair, and he charged his houses near the Market-cross with £6 a year for binding two poor boys to trades, and he charged his estate in Rattlesden with £15 a year and his estate at Horningsheath with £15 a year, for supplying to eight poor men and eight poor women, half of St. James's, and half of St. Mary's, a gown of the value of 18s. and 5s. in money, and also gowns to the three poor widows in the houses in Looms Lane, and to pay to the preacher of St. James's 20s., to the reader 5s., to the clerk 2s. 6d., and to the sexton 2s. 6d.; and by a codicil of the 30th of May, 1708, he directed the overplus to be applied to the education of poor children of Bury in reading and writing.

BADBY'S CHARITY.—Edward Badby gave £6 a year, in sums of 20s. each, to two poor men and one poor woman of St. James's, and two poor men, and one poor woman of St. Mary's parish. The rent-charge is paid in respect of houses belonging to the Town Council, without deduction, and is given away in sums of £1 each to two poor men and one poor woman, chosen by the Trustees out of each of the two parishes.

SHARP'S CHARITY.—Jasper Sharp, by will of Aug. 5, 1653, gave £300 to purchase lands, and the profits laid out in catechising and instructing the poor people of St. Mary's parish, as by the will of Edw. Darby was declared with respect to St. James's parish. It appears that various steps took place under resolutions of the Corporation in the middle of the 17th century, and that a bond was given the 19th Dec., 1667, for securing the amount. It is not known whether the bond is still in existence. By a resolution of March 27, 1668, it was ordered that £15 a year should be paid by quarterly payments out of the rent of Clothier's-Hall. The Corporation pay £15 1s., which the Municipal Trustees dispose of as follows:—The Incumbent of St. Mary's, £4; bread, £11 1s. Sixty loaves are distributed at St. Mary's church on every alternate Thursday, the sixty loaves costing 8s. 6d., and varying, therefore, in size according to the price of bread. The recipients are chosen by the minister from those who attend on Thursday.

W. CROPLEY'S GIFT.—The rent-charge of £2 12s. a year is paid,

without deduction, from a house in Abbeygate Street. It is given in quarterly payments to two widows, one in the parish of St. Mary and the other in the parish of St. James selected by the Municipal Trustees. The widow once appointed continues for her life, or until sufficient cause for termination - as in one case where the widow was elected to Clopton's Asylum.

CLOPTON'S ASYLUM.—Poley Clopton, M.D., by his will of the 30th October, 1730, devised to Trustees so much of his manors and lands in Suffolk and Essex as they should think fit, not exceeding £300 a year, upon trust, out of the rents, to erect a convenient house in Bury, for the reception and maintenance of twelve poor people of Bury—six men and six women—half of St. Mary's parish and half of St. James's; and to employ the rents in the maintenance of the said people with all the necessaries of life as therein mentioned. Under this direction two farms in Essex were conveyed to Trustees for the charity. A scheme of the Court of Chancery was settled in 1736, confining the admission to persons of the age of 60 years, who had previously resided a year in the town, and who had not received alms from either parish.

GIBBON'S CHARITY.—John Gibbon, by his will of the 9th April, 1717, gave a messuage to five inhabitants of St. James's parish, on trust, to buy coats and gowns for the poorest, most aged, and helpless men and women of the parish.

THE FREE GRAMMAR SCHOOL.—King Edward the Sixth, by his letters patent of the 3rd of August, in the fourth year of his reign, ordained that there should be a Grammar School in Bury St. Edmund's for the education and instruction of youths in grammar; to consist of a master and usher. And his Majesty thereby granted certain lands and hereditaments in Suffolk to the Governors of the said School.

HEWER'S CHARITY.—Edward Hewer, by his will of the 6th of February (11th Elizabeth), 1570, devised his messuages and tenements in London to the Governors of the Free Grammar School, to maintain four scholars at the University of Oxford or Cambridge out of the said School, each one to have £6 13s. 4d. yearly.

SUFFOLK GENERAL HOSPITAL.—The capital funds of this Institution, which is mainly supported by voluntary contributions, are derived from the produce of bazaars, legacies, and savings, which are not directed to be permanently invested.

THE GUILDHALL FEOFFMENT TRUSTS.—The estates administered under this description and trust are derived from various sources. The most ancient existing instrument, comprising the entire property as it then stood, and declaring the appropriation, is a general trust deed of 1657, the schedule to which, containing the several uses thereof, is set forth in the Appendix to the Report of the Commissioners of Inquiry (page 672), and which was adopted by the Court of Chancery, with few alterations as to sums, and expressed in the deed executed by the order of that Court, and dated the 28th of December, 1810.

(1) **BOURNE'S GIFT.**—Edward Bourne, by his will of the 22nd June,

1637, gave £20 to the Feoffees of the Guildhall to buy wool, to be worked into cloth by the poor at the Workhouse, for clothing the poor; and he gave a close of eight acres, in Hepworth, to apprentice four poor boys in each parish.

(2) BRIGHT'S GIFT.—Thos. Bright, the elder, by his will in 1587, gave his portion of the tithes of the manor of Brookhall and other lands in Foxearth, Essex, for the payment of 40s. yearly towards the reparation of the two churches in Bury; 40s. a year towards the relief of the poor; 20s. to the prisoners in the gaol; and the residue for godly uses. And he also gave the tenth part of his personal estate for a Stock for the poor.

(3) BRIGHT'S GIFT.—Thos. Bright, the younger, by indenture of the 13th Feb., 1st Charles I. (1625), gave to the Feoffees two messuages on trust, to lay out £5 yearly to binding out apprentices, four children of St. Mary's parish, and to pay 20s. yearly to the Churchwardens of St. James's towards repairing the respective churches, and to distribute 20s. among the prisoners in the common gaol, and to lay out 3s. 4d. in wine and cakes at the annual meeting of the Feoffees, and the surplus in repairing the church of St. Mary, and other works of charity in that parish. It is said that these messuages were burnt down. No trace of the property can be found.

(4) CAGE'S GIFT.—Catherine Cage, by her will of the 21st April, 1557, gave her house in Crown Street, and a tenement and other premises, to the use of the poor people in Bury.

(5) LADY CAREY'S GIFT.—Lady Carey gave £100 for the benefit of five poor widows.

(6) COBB'S GIFT.—Martha Cobb gave £100 for five poor widows.

(7) DARBY'S GIFT.—Edward Darby, by his will of the 10th August, 1631, gave £300 to secure the payment of £17 6s. 8d. a year for catechising and instructing the poor of the parish of St. James every fortnight, and at the same time for supplying 10s. for bread, and 3s. 4d. to the minister.

(8) FRENZE'S GIFT.—John Frenze, by deed of the 20th April, 1494, gave two pightles for sick lepers.

(9) JERMYN'S GIFT.—Edward Jermyn, by deed of the 30th Jan., 15th Elizabeth (1573), granted an annuity of £40 out of the Manor of Torksey Hall, and all other lands of the dissolved priory of Torksey, for the relief of the poor of Bury.

(10) LADY KYTSON'S GIFT.—Elizabeth Lady Kytson, by deed of the 30th September, 20th James I. (1623), charged her Manors of Lackford and Fornham All Saints with £10 a year, for the common profit of Bury, to be employed for the relief of the poor.

(11) KEMBOLD'S GIFT.—Peter Kembold gave £100 for the purchase of lands for the relief of the poor of the North and East Wards.

(12) LING'S GIFT.—Peter Ling, by his will (date unknown) gave to the Feoffees two houses for buying cloth for clothing the poor of St. James, and another house for clothing the poor of St. Mary's parish.

(13) ODIHAM'S GIFT.—Margaret Odiham, by her will 12th January, 17th Edward IV. (1478), devised a house in Skinner-row, and lands in

Bury, Barton, Nowton, Horningsheath, and Westley, to find a lamp burning in St. James's church, and a priest to pray for the souls therein mentioned, and for saying mass to the prisoners in the gaol, and finding seven faggots of wood weekly from Hallowmas to Easter for the prisoners; that 2s. should be paid to the brethren of the Candlemas guild in Bury yearly for wine; and the residue of the rents to be dealt in alms; and by another will of the 21st July, 1st Richard III., (1483), she gave certain tenements in Bury for helping to pay taxes, and for the help of the poor. And she devised two tenements in Churchgate Street for keeping her anniversary, and paying 20s. a year for bread to poor people at the Guildhall.

(14) PINNER'S GIFT.—Francis Pinner, by his will of the 20th of April, 15th Charles I. (1640), gave to the Feoffees a brewhouse, that £5 should be given in shirts and smocks for ten men, thirty women, and forty children of St. Mary's parish; that 2s. should be given on the last Friday in every month for bread to forty poor of the parish, 20s. to the Minister for his pains, and the residue of the rents for repairs and buying books for poor children of the parish.

(15) SALTER'S GIFT.—John Salter, by will of the 12th October, 1503, gave a tenement and two acres of land for charitable uses.

(16) SHARPE'S GIFT.—John Sharpe, by his will of the 27th March, 1630, gave to the Feoffees £200, to make the following payments:—

To the prisoners of the town gaol	...	...	20s.
" " " county gaol	...	...	20s.
To the poor in Bridewell	...	...	10s.
" " the Spital House	...	...	10s.

And the residue of the interest among the poor of the North and East Wards in Bury.

(17) TASSELL'S GIFT.—William Tassell, by deed of the 18th December, 4th and 5th Philip and Mary (1558), gave certain messuages and a garden, in Bury, for the payment of 40s. a year towards the reparation of the churches of St. Mary and St. James, and for payment of taxes, &c., and as to the residue of the rents, subject to certain prayers for his soul, he directed that the same order was to be observed as had been declared by the last will of Jankyn Smith.

(18) SMITH'S GIFT.—Anthony Smith, in 1654, gave a messuage for clothing three poor old men and three poor old women of St. Mary's and as many of St. James's parish, yearly.

(19) WALKER'S GIFT (in the report of the Commission of Inquiry, called "Waller's Gift").—Richard Walker gave a house in Churchgate Street for the poor.

(20) BAXTER'S GIFT.—James Baxter, by will of the 8th August, 1612, gave an acre of land to the Feoffees, to employ the rent for repairing that part of St. James's Church called the Library.

(21) MARCHANT'S GIFT.—The state of facts set forth in the Master's Report, of the 3rd of August, 1841, states that "William Marchant, by his will, which cannot be found, bequeathed money to the Trustees, and though the trusts thereof cannot be ascertained, yet it is inferred

that, as by the conveyance to the Feoffees of the house on Angel-hill, 'the rents are to be distributed among the poor inhabitants within the town of Bury, according to the true intention of the last will of Mr. Marchant,' the trusts of the will are for the distribution of the same in alms to the poor."

(22) **BEREVE OR REEVE'S ALMS HOUSES.**—By an account of the Charities of Bury St. Edmund's, ordered by the Town Council, on the 16th March, 1839, to be printed, it is stated that Thos. Bereve, by deed of 2nd September, 19th of Henry VIII. (1528), gave two messuages in Garland Street, between Burman's Lane on the North, and the highway West, to Trustees for the use of his will. The will is not to be found, and the uses are therefore unknown; the houses were at an early period used as Alms Houses.

(23) **BROWSE'S GIFT.**—Thos. Browse, by a deed of the 30th August, 1558, conveyed to Feoffees four messuages, three to be used as Alms Houses for poor persons, and the rent of the other to be employed in keeping the houses in repair.

(24) **JOHN, OR JANKYN SMITH'S GIFT.**—John, otherwise Jankyn Smith, by his will of the 10th August, 1473, directed his Feoffees, out of the rents of certain messuages and lands in Bury, Barton, Fornham All Saints, Nowton, and Rougham, to keep his anniversary in the church of St. Mary, and to pay the sum usually paid by the inhabitants to every new Abbot of Bury, on his election, and to apply the surplus towards the payment of fifteenths and other taxes. And by subsequent wills he gave his Manor at Hepworth for a Chantry and the sustentation of a College of Priests at Bury.

(25) **NEWHAWK'S CHARITY.**—Adam Newhawe (as is set forth in the state of facts in the Master's Report, of 1841) appears by the deed of October 1, 24th Henry VIII., to have enfeofed certain Trustees with certain lands, containing 51 acres, in Bury, Rushbrooke, and Nowton, upon trusts mentioned in his will. The particular gift is not ascertained. He made a will, dated 10th May, 12th Henry VIII., but such will only relates to a messuage and one acre of land in Bury, the uses of which will were for the inhabitants of Bury, to the intent that they would keep an obit for him in the Church of St. Mary, on the feast day of Bishop Blaize, and expend upon the obit 2s. 8d., viz.: 5 priests, 20d.; waterpot bearers, 6d.; and the sexton 6d.

(26) **BADBYE'S GIFT.**—Thos. Badbye, by deed of the 12th July, 20th Elizabeth (1579) gave the Shire-house and ground adjoining to be used for the Sessions and other uses, for the public good of the inhabitants of Bury.

(27) **FISKE'S GIFT.**—William Fiske, by deed and will of the 11th of August, 1499, gave lands in South-field and East-field, in Bury, to the brethren of the Candlemas Guild, to provide the Abbot's cope on his election, and for payment of the task of the town, as directed in John Smith's will.

(28) **CHURCH PLATE PURCHASE.**—In the state of facts contained in the Master's Report of 3rd of August, 1841, it is said, "By the dissolu-

tion of the Monastery of Bury St. Edmund's, the poorer order of the population, who were to be supported by the charity of that Institution, were left destitute and without anything to resort to by way of employment and relief, and the inhabitants were much inconvenienced in consequence. The parishioners of St. Mary and St. James, by way of providing funds for such relief of the poor, made an agreement amongst themselves to sell the church plate, and after repairing the Church to employ the surplus in support of the poor." The agreements as to the parishes of St. Mary and St. James, were both dated the 26th August 1st Edward VI. (1547). The church plate seems to have been sold for £480.

(29) PURCHASE OF SMITH'S CHARITY.—It has been observed in the report of Jankyn Smith's gift, that the testator by his latter will or codicil founded a Chauntry and College of Priests at Bury. The property of this Institution appears to have been the subject of an Inquisition on the 12th of November, 2nd Edward VI. By letters patent of the 6th of July, 1569 (11th Elizabeth), her late Majesty Queen Elizabeth, in consequence of £188 11s., granted to Edward Grymston and William Le Grys all that her messuage or tenement, and grange and garden to the same belonging and adjoining, in Bury St. Edmund's, in a street called the Eastgate Street, and lately belonging to the Guild of St. Thomas the Martyr, of the Virgin Mary, and St. Peter, in Bury, and all those her messuages, &c., in the town fields or parishes of Hepworth, Barningham, and Weston, in Suffolk, for the perpetual maintenance of a certain charity, for the celebration of mass and other prayers for the souls of John Smith and others, by the said J. Smith before that given and assigned; and all that her messuage or tenement, commonly called the Guildhall, situate in Guildhall Street, in Bury.

(30) THE BRADFIELD ESTATE.—The Master's report, before referred to, sets out the Trustees' statement of fact, which contains the following account of the acquisition of this property:—"By articles of agreement of 21st May, 1631, between Anthony Smith and other Feoffees of the town of the one part, and John Mallows and thirteen others of the other part, reciting therein that the Governors of the Free School were entitled to the farm called St. Peter's and the Grange, and the tithes of St. Peter's chapel, but as to three parts in trust for the Feoffees of the common profit of the town, and as to the said other part for the School, and reciting that the Feoffees were seized of a house and orchard in Eastgate Street, then used by the School without any rent paid for the same to the Feoffees, and that the Governors in their private capacity (viz., John Hills, and others then named) purchased a farm called Broome's, in Bradfield, with an intent when a license of mortmain should have been obtained, to settle the same farm or lands of the like value on the School-hall, in exchange for Cottingham-hall, and other lands belonging to the Governors, which had been sold by the Governors."

(31) DARCY'S GIFT.—Eustace Darcy, by deed of the 1st February, 7th James I. (1610), gave a toft and barn for the common use and profit of the town.

(32) **KING'S GIFT.**—Edmund King and several other persons, at different times, gave sundry messuages in Bury, as almshouses, and for the repair of such almshouses.

(33) **BROKESBY'S ALMSHOUSES.**—Bartholomew Brokesby, of London, on 20th November, 7th Elizabeth (1564), gave to Sir N. Bacon and others, the almshouses in Crown Street, called "The Poor Men's Rents," next to the stone wall of the Churchyard (which had been purchased of the Queen), for the comfort and relief of the honest poor of Bury.

(These almshouses were situated between the parish Churches, and becoming dilapidated were pulled down many years ago, and the site thrown into the churchyard. The almshouses were rebuilt on three sides of a square, with the open side and garden fronting Westgate Street).

(34) **BOURNE'S ALMSHOUSES.**—Edward Bourne, by his will of the 22nd of June, 1637, devised to his son three tenements in Bury, two of them to be let to poor widows, rent free, and the others let by the widows for their own use.

DEAN SUDBURY'S CHARITY.—John Sudbury, Dean of Durham, by an indenture of the 14th of June, 1670, conveyed to Trustees certain closes of land in Suffolk, upon trust to employ £30 of the rents for apprenticing three or more children, and upon further trust, after the payment of certain charges, that the overplus rents should go to the use of the Free Grammar School, towards the maintenance of such poor scholars as should go thence to Cambridge.

BATTELEY'S CHARITY.—The Rev. Dr. John Batteley, by his will of the 4th October, 1708, gave to his brother his estate at Chevington, Suffolk, willing that, after the decease of testator's wife, he should employ the rents for such poor of Bury, as were of good life and honest fame, and conformable to the Church of England. And by indentures of the 27th and 28th Nov., 1721, the estate was settled in Trustees, upon trust to dispose of the rents to two poor men of Bury St. Edmund's, and that at the annual meeting of the Trustees 20s. should be spent for a dinner.



PART X.

TRADE OF BURY.

NO account of a town would be complete without some reference to the sources from which it derives its prosperity. Situated as Bury is in the centre of an agricultural district, a considerable trade is done in farming implements, and at the "St. Andrew's Works," belonging to Mr. R. Boby, are turned out many well-known patented machines, which have received special prizes and medals. Mr. Cornish has also a large iron foundry in Risbygate Street.

Two extensive breweries belong respectively to Messrs. E. Greene and Son, and Messrs. F. W. King and Son; the first-named firm having lately opened a branch business in Crown Street, known as the "Mineral Waters Company."

A large business is also carried on at the different maltings, of which there are many in the town.

The tradesmen of Bury are indebted for much of their custom to the nobility and gentry who live in the charming country seats with which the town is surrounded.

Three Newspapers are published here weekly: *The Bury and Norwich Post*, *The Bury Free Press*, and *The Bury Standard*.

In addition to these, each of the three Parishes issues a monthly Magazine. *The Stamp Collectors' Journal and Coin Collectors' News* appears every month under the editorship of Mr. C. H. Nunn, who also undertakes the management of *The Bury Bicycle Club Monthly Gazette*, published during the six months which constitute the 'cycling season. The first number of *The Burian*, a paper emanating from King Edward's School, made its appearance in June, 1885.

Formerly the shoemakers appear to have taken a prominent part amongst the tradesmen, as appears from the following notice quoted in the *East Anglian* for May, 1859:—

"Oct. 31st, 1777.

"Last Saturday, being the Anniversary of St. Crispian, the Shoemakers made a grande Procession, on Horseback, from the Southgate, thro' all the Principal Streets, wth Trumpets in front, and the rest of the band, joined wth drums, fifes, &c., between the divisions: on w^{ch} occasion there was more company in town, than was ever remembered before. The Prince was mounted on a fine grey Horse, and most magnificently habited: He was attended by his nobles superbly dress'd in green and white, and his guards in blue and white; which made a very good appearance. His

noble and warlike Br. Crispianus, appeared in a coat of mail, attended by his troops, in two divisions, one in red and white, the other in purple and white. They all rode in half boots, made of morocco, in different colours adapted to their uniforms: their jackets and caps, were extremely neat, and in elegant taste, made all of leather. The principal characters in the procession, were remarkably well chosen, and the pleasing effect the fancy-dresses had showed great judgement in the managers, and far exceeded the warmest expectations of the beholders. The Prince attended by his guard, wth his torch-bearers, and a grand band of musick, playing before him, went to the play, and was rec^d wth every mark of Respect.

The following curious Relique is given from a small 4to MS. in the Sloane Library in the British Museum (No. 2593), consisting of a considerable number of poetical pieces, "some pious, some the contrary," in a hand which appears to be nearly, if not quite, as old as the reign of Henry the Vth. :—

A new song I wil begyn,
Of King Edmund that was so fre,
How he deyed withoute syne,
And bowndyn his Body was to a tre.

With arwys scharpe they gunne hym prykke,
For no rewthe* wold they lete,†
As dropys of reyn comyn thikke,
And evry arwe with others gan mete.

And his Hed also thei of smette,
Among the breres thei it kest,
A Wolf it kept without in lette,
A blynd man fond it at the last.

Prey we to that worthy Kyng
That sufferid ded this same day,
He saf us bothe eld and ying,
And scheld us from the fends fray.‡

* Pity, compassion. † Forbear, cease. ‡ *The Suffolk Garland*, 1818.



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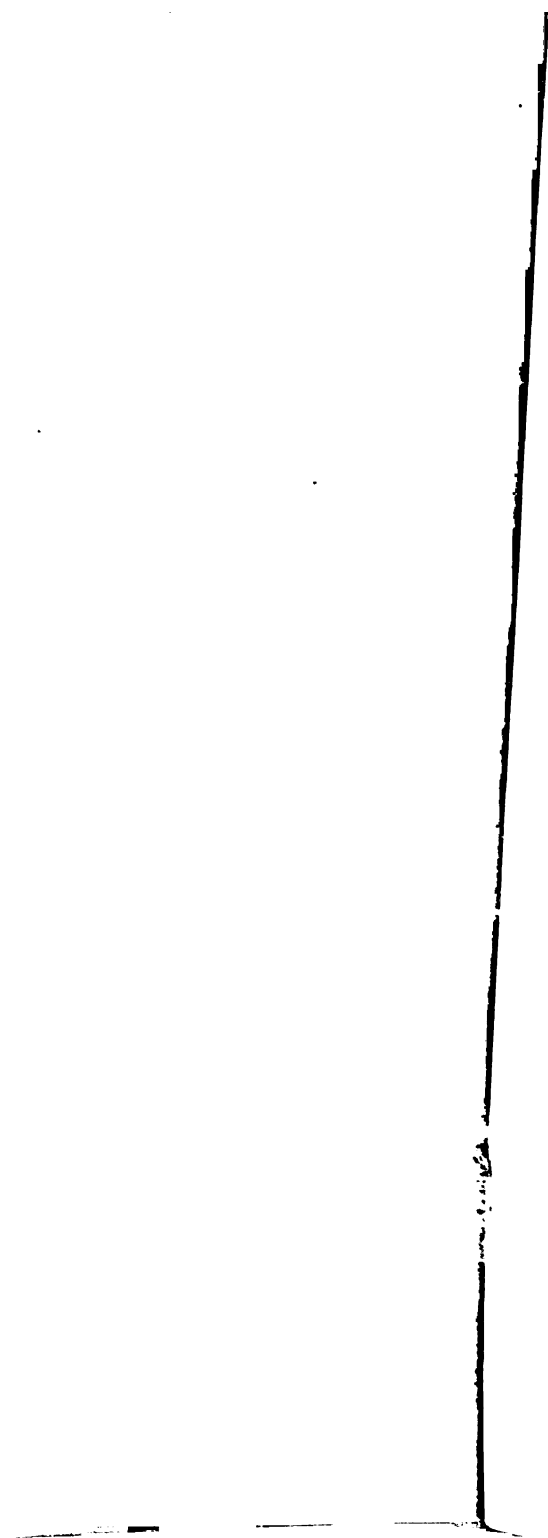
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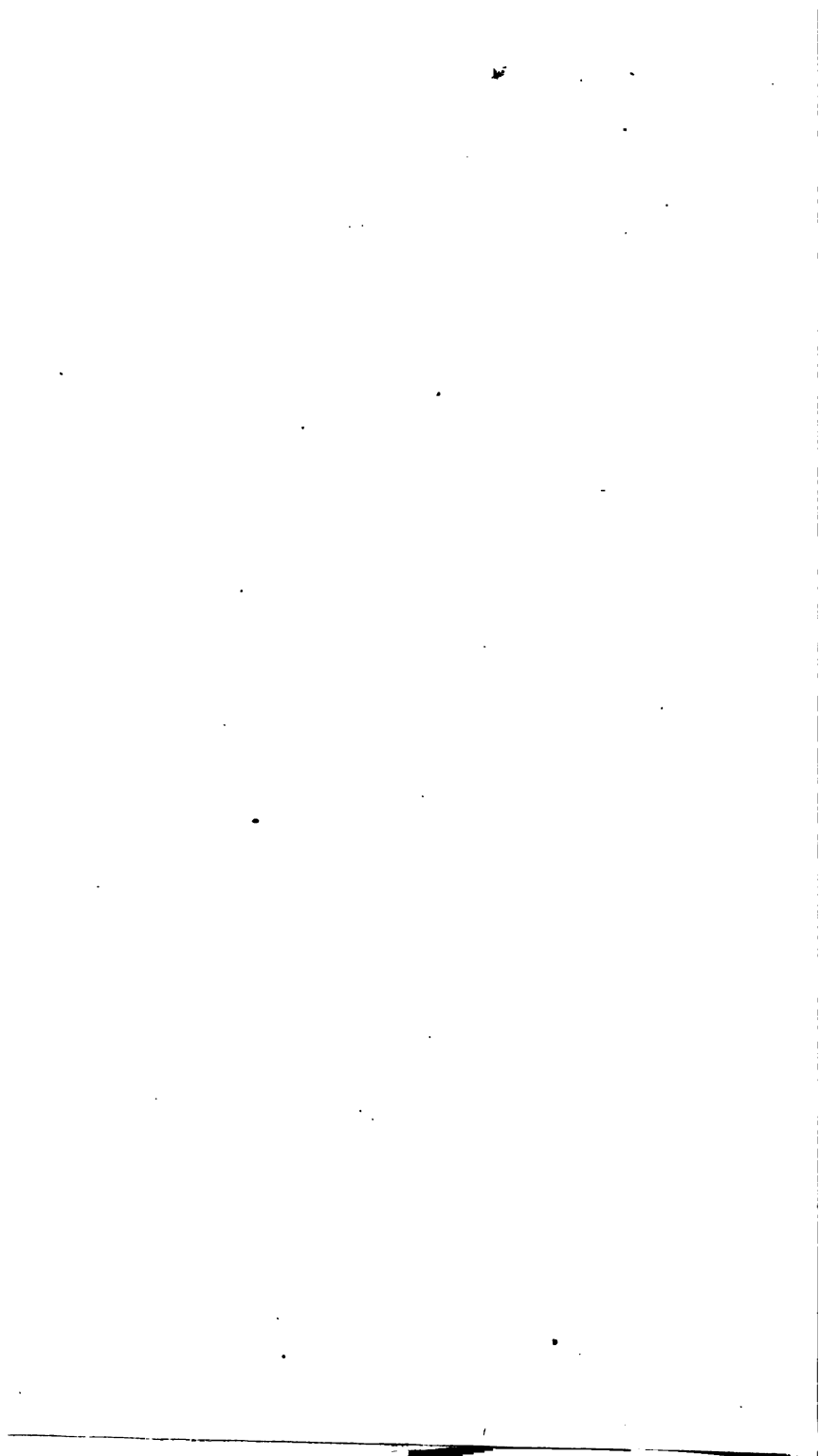
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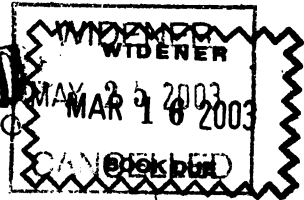






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